The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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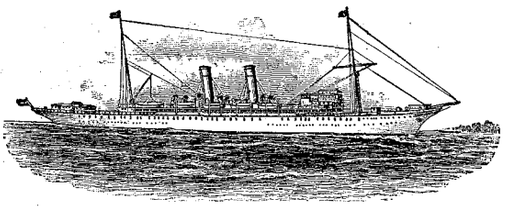

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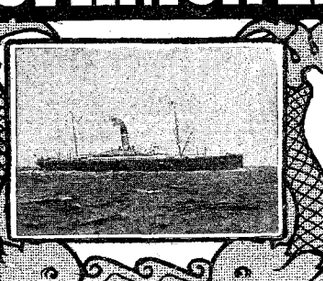

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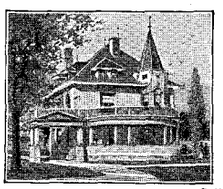

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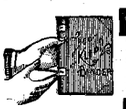

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TOPICS OF THE DAY.

GERMANY AND THE MONROE DOCTRINE.

SEVERAL British papers, notably *The Spectator* and *The Saturday Review*, have been warning us repeatedly of late that Germany intends to make a German colony out of a section of Brazil that is thickly settled with German emigrants, and that the increase of the German navy is being made with an eye to a conflict with the United States over the Monroe doctrine when the time for attaching the colony to the German empire arrives. Another rumor that has recently been rife has it that Germany is bargaining with Venezuela for the lease or purchase of a small, barren island in the Caribbean for use as a coaling-station; but this rumor has been semi-officially denied. Despite the denial, however, the rumor seems to Senator Lodge, of Massachusetts, to be worthy of some consideration, and he declared last week in his speech at the opening of the Pan-American exposition that such a transaction would be a violation of the Monroe doctrine, and should be resisted. The Senator did not say specifically that he referred to the rumor mentioned above; but all the papers that comment on his speech agree that that is what he must have had in mind, and as he is an important member of the foreign relations committee of the Senate, his words are regarded as uncommonly significant. Addressing the delegates from the Central and South American republics, he said:

"We can not, we will not, permit any great military power to enter this hemisphere, settle down by our firesides, force us to create great standing armies, and from some point of vantage offer an eternal menace to our peace. You have your own countries and your own governments. We wish you peace, prosperity, an increasing population, and growing wealth; but we wish you to have it under your own flags and in absolute independence, without any possibility of interference by Europe. We ask you to be true to the doctrine which we announced seventy-five years ago. If you will put your faith in it and be true to it, we will defend it.

"No American soil shall be given up to any power of Europe. We wish nothing but friendship with Europe; we do not seek to meddle in any way with European affairs, and we do not wish to have Europe meddle with us. No power which now has no foothold in this hemisphere can be permitted to come in here and by purchase, lease, or other arrangement get control of even the smallest island for the purpose of establishing a naval station or a place of arms. When Spain sued for peace we could have demanded from her an island which would have given us a naval station in European waters; but we made no such request. In return we say no European power shall come in here to establish a naval station in the Caribbean Sea.

"A place of arms at that point, owned or controlled by one of the powers of Europe not now owning any territory in America, would be a menace to the canal and to every South American state. Under no conditions, under no stress of circumstances, can the smallest island or the most barren promontory on either continent ever be ceded or sold to one of the great powers of Europe. This danger is real. It can not be warded off by brave words, by Fourth of July orations, or by confident boasting of our strength and resources. It can only be avoided by a thorough agreement among all American states upon the Monroe doctrine, by the unceasing watchfulness, complete preparation, and the most absolute readiness on the part of the United States."

The Brooklyn *Eagle*, commenting on the "bumptiousness" of these remarks, observes that "fire-eaters sometimes add to the attractions of a fair, but they are not United States Senators. They are usually humbugs." "We suppose it is tolerably certain," says the Hartford *Times*, "that if the Republican jingoes of whom Lodge and Roosevelt are leaders are allowed to have their way, the United States will find itself involved in a war with Germany within the next fifteen years." The New York *Evening Post* calls the Senator "a dangerous man" who "broods upon war," and a "stirrer-up of international hatred and strife," whom the President "will have to keep his eye on if he does not want his policy of peace and trade with all nations tumbled into ruin." The Philadelphia *Record* thinks that "the South American states are tolerably able to take care of themselves in an emergency," and it remarks that "in the remoteness of any such danger the repeated offers of protection through the Monroe doctrine are anything but calculated to inspire the South American republics with sentiments of gratitude." The inclusion of coaling-stations in the doctrine, observes the Springfield *Republican*, is something new; and it goes on to say:

"It is to be feared that this extension of the Monroe doctrine is not altogether wise or expedient. No European power has ever taken such extreme ground in opposing the acquisition of naval or coaling-stations by other countries. The argument against Germany, in this instance, is, of course, that she would use a naval station in the Western hemisphere as a *point d'appui* in an extended program of aggression, which is mere assumption; on the other hand, it is certain that an attitude such as Mr. Lodge assumes is deeply irritating to Germany, which is a great commercial nation, and in the end will stir up more hard feeling and more conflicts in arms than a more conciliatory attitude. International good will and peace will not be promoted

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in the long run by so openly branding a great and friendly power as a peril to our interests."

Senator Lodge finds defenders, however, in the New York *Sun*, which calls his speech "admirable in substance and correct in tone and expression," and in the Chicago *Inter Ocean*, which calls it "a notable utterance on a notable occasion," and adds that "it was not only the voice of the Administration in Washington, but the voice of the United States Senate and the voice of the American people."

A German-American view of the matter may be seen in the following comment from the New York *Staats-Zeitung:*

"Senator Lodge has childishly exaggerated the danger of a German coaling-station in the Caribbean Sea, but that does not alter the fact that opposition to their establishment is fully justified. . . . The assertion that Germany wants to acquire a coaling-station in Venezuela and establish colonies in Brazil which should be politically dependent upon the empire is not true. Therefore, we nail these misrepresentations where and whenever we find them. But if those reports were true, we should not hesitate a moment to take our stand against such undertakings. The United States must oppose them, and the idea that they dare not because they themselves have not always conducted themselves properly is utterly untenable.

"The Monroe doctrine may be abused and misrepresented and perverted, but one of its principles must never be abandoned, namely, that no European power can be permitted to increase its political influence upon the American continent. The fact is recognized by all European powers, and German-Americans should not pour oil on the fire by attacking the justice of the principle of it. In the interests of both countries they should continually let it be known that Germany has absolutely no intention to violate the Monroe doctrine, and, much more, has no secret designs upon American territory."

OUR TROOPS LEAVE PEKING.

THE fact that General Chaffee and the American troops left Peking on Wednesday of last week, leaving behind only a legation guard, is made the subject of much less comment in the newspapers than is given to the Chinese petitions asking our troops to stay. These petitions, signed by 5,600 residents of Peking, were presented to General Chaffee on March 28, but reached the War Department in Washington only last week. The St. Louis *Globe-Democrat* calls the presentation of the petitions "something new in war"; the Philadelphia *Ledger* speaks of it as "an incident rare in the world's history," and the Baltimore *American* as "a testimonial without a parallel." The New York *Times* says that it "is doubtless without any precedent in the history of the world."

The first petition, addressed to Major Edgar B. Robertson of the Ninth Infantry, provost marshal of the American district in the Tatar city, reads as follows:

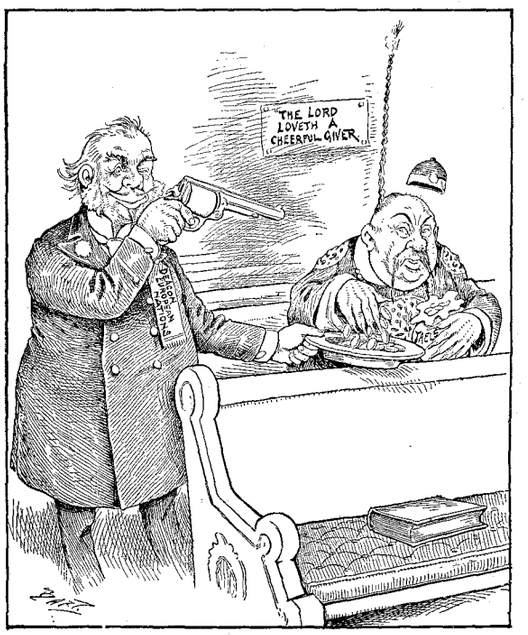
"We, the people of American section, consider ourselves fortunate to be protected under the glorious flag of the United States, a flag which has indeed secured us better protection than we ever had before. In addition to the commercial prosperity and individual privileges we have enjoyed since the arrival of the allied forces at Peking, we have been favored with many beneficial institutions, such as police-station, charity-house, board of health, vaccination, etc.

"The court of provost marshal, which seldom, if ever, leaves innocence without recognition and the guilty unpunished, is the center of justice. The watchfulness with which the American policemen perform their duty has protected many a merchant from being robbed by foreign soldiers and natives. Everything moves as smoothly as could be desired.

"Thousand of homeless people who otherwise would starve to death are being fed by the American charity-house. The excellence of the present sanitary arrangements, which was once so foreign to us, can not but win our admiration. We believe that Peking has never enjoyed such good health in all her history as she is enjoying at present. In short, as a conquered people we are more privileged than we are entitled to. We earnestly and sincerely request you, the American authorities, not to leave us until the time when all the nations withdraw their forces."

The second petition, from "the people and proprietors of two thousand business houses in the American section" and addressed to Captain John C. F. Tillson, of the Fourteenth Infantry, provost marshal of the American district in the Chinese city, is in much the same tenor as the first petition, except that it lays more stress on the suppression of crime, and expresses a fear that disorder, robbery, and ill-treatment may follow the introduction of other troops after the departure of the Americans. Captain Tillson's reply, which some of our critics might consider characteristically "American," gives, however, an instructive glimpse of what our troops have been doing in Peking. He said:

"I feel sure that this is the first time in the world's history that the invaded have begged the invaders to remain on their soil. Our work has been so well done that threatened epidemic



TAEL-RAISING EPISODE IN THE ORIENT.
—*The Minneapolis Journal.*

and famine have been avoided; thousands of your poor have been fed daily, and no one has been allowed to suffer from hunger. Business has been more than restored, and to-day there is not a more prosperous community in your broad empire than that part of Peking under the protection of the United States. In this district offenders have been invariably brought to punishment, regardless of their race, nationality, or position. Nevertheless, it is our proud record that there has been no case of capital punishment and only eight commitments to the penitentiary. There has been punishment for the law-breaker, charity for the poor and afflicted, and protection for all. It was our pleasure, too, to accomplish all this without taxing a people who had sufficient burdens to bear. Let us hope that this generous, charitable, and magnanimous treatment of the vanquished may prove an example to the nations of the world, and a step forward in the world's progress toward a higher and nobler humanity.

"It is needless to tell you, however, that the United States does not maintain an army for the purpose of furnishing the city of Peking with good municipal government, and as a business proposition your appeal for the United States forces to remain longer in Peking has little to stand upon.

"That you still need our protection there is little doubt, and as the broader principles of humanity most frequently sway the people of my country, your petition is not hopeless, and I shall be glad to refer it to our Government.

"Whatever the result of your petition, whether we stay or go,

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it may be gratifying to you to know that the soldiers of the United States, who, by force of circumstances came to China as your enemies, are now your friends, and we hope that this friendship may endure."

THE MACHINISTS' STRIKE.

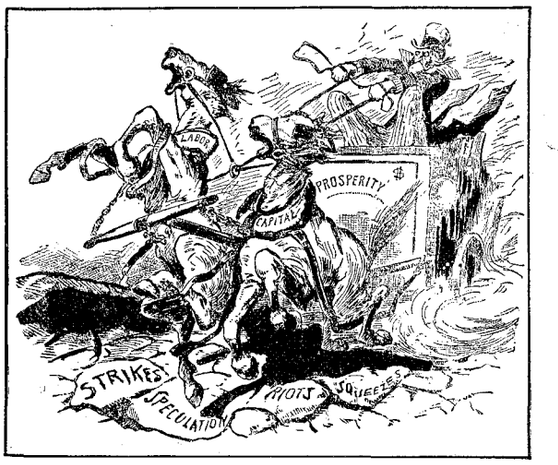
THE month of May, the favorite month for labor demonstrations in Europe, has witnessed a considerable number of strikes in this country, and two of them have been of sufficiently large proportions to awaken wide comment. The strike of the machinists, following closely on the heels of the Albany labor contest, was not unexpected, and the machinists' demand for a nine-hour workday at present wages receives a large share of public sympathy. "There have been few strikes with so good a basis of justice as this one," remarks the New York *World*. The number of men involved in the strike at its outset was estimated at 50,000; but this number has been reduced daily by numerous concessions made by employers. Almost all the great industrial centers are affected by the strike, which has assumed largest proportions in San Francisco, Scranton, New York, and Cincinnati. The contrast between the peace and orderliness of the machinists' strike and the violence of the Albany labor war is favorably commented on by several papers, as is also the statement of President O'Connell, of the International Association of Machinists, who is conducting the strike from headquarters at Washington and who asks that "an arrangement shall be made whereby all future difficulties may be adjusted by arbitration, thus preventing strikes and lockouts."

The strike has had the effect of bringing into public notice in a vivid way the whole question of the short-hour working-day, and the statement of the Brooklyn *Eagle* that the strikers' demand "harmonizes with what has come to be regarded as the industrial fitness of things on this side of the Atlantic" finds favor even in conservative quarters. The St. Paul *Dispatch* says:

"This action is in harmony with the universal industrial tendency, the mitigation of the mythical curse of the Garden of Eden, and the attainment of conditions when all, instead of a few, men will be able to secure the maximum comforts of life with the minimum of exertion. The official world sets the example. Office hours are leisurely and compensation liberal. Why may the men who work in shops not aspire to something of the same condition? In commercial life conditions are getting easier for the employed, shorter hours, vacations, and Saturday half-holidays. Is the machinist not as much entitled as is the clerk? But there is a larger reason, tho one less heard of and one in which society is concerned, for the shorter day. The ten-hour day for the man means a twelve-hour day, at its shortest, for the wife, and that reacts injuriously upon the homes whence come future citizens. Shorter hours for him means fewer hours of labor for her, and that means again better homes, better environment for children, and, in time, better citizens for the country."

An interesting discussion of the economic issues involved in the growing prevalence of the eight and nine-hour working-day is contained in Dr. Sarah S. Whittelsey's historical and critical study of Massachusetts Labor Legislation, recently published by the American Academy of Political and Social Science, Philadelphia. She maintains that there has been "much loose and unprofitable debate" regarding the increased efficiency due to increased leisure. While it is undoubtedly true, she says, that the reduction of excessively long workdays has told in greater vigor of work, and while it is also true that in some few instances, especially in cases where purely manual labor was involved, the full quota of work has been accomplished in the restricted day, yet of all the labor leaders she consulted, "not one has held that the ordinary factory operative succeeds in accomplishing the same amount of work in a ten-hour day, or a fifty-eight hour week, as he did before in eleven hours, or in the sixty-hour week." Indeed, the argument most frequently used by trade-unionists in their advocacy of shorter hours of work is that employment will thereby be given to more men. On the other hand, continues Dr. Whittelsey:

"Every reduction of hours thus far has been followed immediately by the speeding up of machinery; by imposing stricter time regulations; by introducing special discipline in 'gang work,' so that time may not be lost to a whole shift through the fault of a single member, etc.; eventually, by the replacement



"WHOA-A-A!"

—*The New York World.*

of old machines by new ones of greater capacity, and requiring, usually, fewer operatives to tend them; and also by such further changes in management or methods as can be devised to accomplish saving. This is the unanimous testimony of employers, laborers, and inspectors."

"TAMMANY PLUNDER."

THE belief that the government of New York is unspeakably extravagant and corrupt is so widespread that the sensational and damaging disclosures of Tammany's methods, made by Franklin Matthews in a recent issue of the New York *Evening Post*, are not greeted with any surprise. Mr. Matthews, whose article on "The Cost of Tammany Hall in Flesh and Blood" was reviewed in our issue of October 20 last, directs his present indictment against some of the leading officials holding power under the present city administration, and rests his case upon "documents now in the possession of certain authorities of the city of New York" and upon formal statements, appended to his article, which were "made in the office of the City Controller by business men and taken down in the presence of witnesses." Before proceeding to the more specific counts in his indictment, Mr. Matthews says of the general situation, existing as the result of present municipal conditions, that official figures in five departments of the city government show an increase in money expenditures, during three years of Tammany administration, of more than $23,000,000. He continues:

"About 10,000 additional names have been placed on the payrolls of the city in three years by Tammany. During 1899 salaries were increased arbitrarily $2,356,258.26. In 1900 the arbitrary increase—this does not include increase in school-teachers' salaries and the increases to policemen and firemen, due to advancement in grade—was about $480,000. The increases in 1901 are already asserted to be well on toward $100,000. The number of persons on the payrolls of the city is nearly 46,000. The appropriations for salaries are made practically in a lump sum, and the heads of departments do their own increasing. A great amount of plunder is collected by Tammany through practical collusion in the purchase of the vast amount of supplies the city needs; by making sure that favored Tammany men get the city

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contracts, and then by laxity in the enforcement of those contracts; by loose methods of bookkeeping; by increasing salaries all around to the 'boys,' and then requiring that part of the increase be turned into Tammany Hall."

It is in relation to the commercial methods employed by the Fire Department, however, that Mr. Matthews makes his most striking charges, showing what he alleges to be grossest overcharging, and showing also that contractors are unable to deal with this branch of the city government except through a Tammany middleman, one William L. Marks, who gets a commission on sales reported to run as high as twenty-five per cent. Fire Commissioner Scannell denies that there has been any collusion between himself and Marks, but Mr. Matthews presents the following facts:

"Marks is the open agent—I might say, as the documents will prove, the undesired agent in some cases—of several companies and firms. Among the concerns whose interests he has advanced are the La France Fire Engine Company, the American Steam Fire Engine Company, the Akron Rubber Company, the Voorhees Rubber Company, the Fabric Hose Company, and the B. F. Goodrich Company. From these companies the city within one year purchased supplies worth $214,000, on all of which, according to the heads of these concerns, Marks got a commission, amounting, on some goods, to twenty-five per cent. In 1900 the Fire Department purchased 89,000 feet of hose. Marks's firms and companies received contracts for 83,000 feet, and one other concern got a contract for the other 6,000 feet. It is charged in the controller's office that the 'equal thereto' clause in their advertisements for bids is non-effective, because it 'leaves the matter absolutely in the discretion of the commissioner,' and because no such tests of new goods are now made as were made formerly."

The same kind of conditions are alleged to exist in the Department of Public Buildings, Lighting, and Supplies, where the purchase of safes, it is charged, depends largely on the intervention of one Jacob A. Mittnacht, a dealer in second-hand safes, and where the most exorbitant prices have been paid. Land bought for the city's use, says Mr. Matthews, is purchased through long and expensive condemnation proceedings, involving heavy fees for commissioners and lawyers, instead of by private contract. Charges of extraordinary incompetency and extravagance are also brought against the Water Department. When Tammany came into power four years ago, we are told, there were only thirteen private secretaries for city officials in all Greater New York, and their cost was but $17,500 annually. Now there are ninety-one persons acting in that capacity, and the cost is $158,000 a year. On the other hand stands the fact that, while every department of the city or county government except the public prosecutor's, has increased salaries since 1897, the expenditures on this account in the district attorney's office have been cut down more than $44,000 since Mr. Philbin was put in charge of it by the governor.

An interesting feature in the present situation, and one that has largely contributed to the strength of Mr. Matthews's disclosures, is the fact that both District-Attorney Philbin (whose appointment by Governor Roosevelt in place of Mr. Gardiner is still fresh in the public mind) and City Controller Coler seem to be willing and anxious to do all in their power toward putting the affairs of the city administration on a sound business basis. Mr. Coler has on several occasions attempted to stop the payment of excessive prices for supplies, and even went so far as to introduce a bill in the legislature giving him the power to cut down bills to the established market prices; but in every instance his intentions were thwarted. "It is an accident that the Tammany candidate for controller in 1897 was an honest man," remarks the New York *Times* (Ind.); "if Tammany feels sure of the next election, the accident will not occur again."

Mr. Matthews outlines three tentative remedies for the evils of which he complains: (1) The passing of legislation that will enable the controller to scale down bills to market rates; (2) the formation of some kind of an association upon which the controller could call to institute taxpayers' suits when he desires to contest payment of a bill; (3) the appointment of a competent bureau of statistics to supervise the finances of the city. But he frankly admits that such remedies are only tentative, and he hopes for a "tornado that will surpass any political storm this city has ever seen," and that will completely sweep Tammany from power.

MR. CARNEGIE'S GIFT TO THE SCOTCH UNIVERSITIES.

A LARGE part of the comment on Mr. Carnegie's great gift to the universities of Edinburgh, Aberdeen, Glasgow, and St. Andrews was made on the basis of the report that the sum given was $10,000,000 and that the income was to be used only for students' tuition charges. A later despatch says that the amount is $7,500,000, and that it is not to be devoted to scholarships alone, but to endow science and to build up the universities themselves. The fears expressed by newspapers both in Great Britain and America, therefore, that the fund would swamp the universities with a flood of students for whom the universities' material equipment would be inadequate, seem to be unfounded. The New York *Times* says:

"On this side of the water it will be remarked with uncounterfeited glee that Mr. Carnegie's practise confounds Mr. Schwab's precept. The president of the vast United States steel corporation tells the boys of a trade-school that the college-bred boy can never catch up with the boy who has buckled down to the actual struggle of life in a foundry at the age of sixteen. But Mr. Carnegie, who was Mr. Schwab's dry nurse in the steel business, makes provision for drenching and saturating youth of all Scotland in high learning by the university process, which assuredly will leave few of them free to put on a jumper in a foundry before the age of twenty-five. As it is quite unimaginable that Mr. Carnegie would set aside $10,000,000 to retard the development of young Scotchmen and keep them hopelessly in the rear of the contemporaneous generation in other lands, we must conclude that he sees something in university education that the inexperienced eyes of Mr. Schwab have not yet perceived."

The Philadelphia *Press*, in an informing editorial, says:

"The Scotch universities are not rich. In 1889, when Parliament passed the Scotch universities act and settled the relations of the imperial exchequer to higher Scotch education, the endowment of Edinburgh was placed at $1,750,000, and the buildings, raising the entire capital account to the very modest sum, for a great university, of $2,500,000. In all, the income of the university was placed in 1888 at $215,000, and of this sum $150,000 was from the students and graduates.

"These modest endowments, still smaller for Glasgow and the joint University of St. Andrews and Dundee and Aberdeen, leave the Scotch universities in an altogether different position from the two wealthy English universities at Oxford and Cambridge. These receive no appropriation from the state. The Scotch institutions have always had this aid. Increased through successive years, the parliamentary grant in 1883, when the reorganization of the Scotch universities was first agitated, was $160,000 a year. By the Scotch university act of 1889 it was raised to $215,000 and placed on the consolidated fund, or, as we should say, was made a 'permanent appropriation.' At the same time the government of the institutions was reorganized by a commission, which only dissolved three years ago after changes which have increased the efficiency and continuity of Scotch university education and decreased the old, somewhat irregular attendance of the past.

"If Scotch universities have been poor in funds they have been rich in students. In 1900, with a population two-thirds the size of this State, they had 6,061 undergraduates, while Oxford and Cambridge had but 6,421. In 1884 Scotland had 6,600 students and England, with eight times the population, but 6,000. To-day, when the attendance on higher education has greatly increased in England, Scotland still has two-thirds to three-quar-

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ters as many students as are furnished by the richer and larger population to the South. If there ever was a country which did not need to have university education stimulated by free tuition it is Scotland.

"Nor, from American standards, is the tuition high. The average sum paid by a Scotch student in fees is about $50 a year, but as no one fee for the whole course is paid, but instead fees for classes and studies, the sums paid vary, and a student taking a full course and working for a degree will pay at Edinburgh about $200. Scotch professors, as a result of this fee system, have the largest academic salaries known to English-speaking institutions. In 1899 Dr. William Jacks, in mathematics, at Edinburgh, received $7,200 and a residence; Dr. John Ferguson, in chemistry, $6,500 and a residence, and Dr. John Cleland, in anatomy, $8,250 and a residence, with the privilege of practice. Considering the cost of living, these sums are equal to salaries here one-half larger. Few Scotch professors have less than $3,000, many have $4,000, and while the number per student is far below what we deem fit—Edinburgh has a teacher to every eighty students, where our larger institutions have one to every ten or fifteen—the salaries are far higher than in this country, absolutely and relatively.

"After ten years of more or less drastic reform from a university commission, 1889 to 1898, the Scotch universities have just settled down to a stable existence. Many in their senates and faculty must feel that Mr. Carnegie is one of those which trouble Israel. The income gift will meet the present return from fees about $250,000 a year, but the teaching force is now small. Students are certain to increase. With them, the cost of teaching and the professors' labors will grow. Now the popular professor's joy grows with his work. Commute fees into a salary and students will increase with no prospect that an eminent professor will sit at his desk personally taking in £1 notes from a lengthening line, as is the frugal Scotch fashion.

"All our Western State universities supported by taxation are to-day student-poor. If Mr. Carnegie's gift is accepted, and it can not very well be declined, the Scotch universities will also be student-poor."

PUNISHMENT OF WEST POINT CADETS.

IN the dismissal of five cadets from the Military Academy at West Point and the suspension of six others for one year, it has come to light that the pledge given by the cadets to the congressional committee on January 19, to abstain from hazing, has not been kept. The hazing since that date, it is said, has been less severe, so much so, in fact, that the cadets consider that they were living up to the spirit of the pledge; but the academy authorities understood the pledge to mean that all hazing was to cease, and took measures to enforce the law forbidding it. This strict enforcement made Colonel Mills, the superintendent of the academy, unpopular with some of the cadets, and, after two of their number had been punished for hazing, a large number of them, on the evening of April 16, "engaged in an insubordinate demonstration directed at the superintendent of the Military Academy," as Colonel Mills says in his report of the affair, and the demonstration culminated in "the moving of the reveille gun from its accustomed place to a position on the plain immediately in front of the superintendent's quarters, at the door of which the muzzle was pointed." This led to an official investigation by a board of officers, who reported all the facts obtainable to the superintendent, and the superintendent made his report and recommendations to the Secretary of War, and upon this report the Secretary acted as related above. The eleven thus punished are said to be the ringleaders, and the others who took part in the demonstration are to be dealt with later, with less severity. Colonel Mills says in his report: "I believe it is necessary for the discipline of the corps of cadets that the leaders in the insubordination be separated from the academy for good. To permit them to remain under any promise of reformation would, in my judgment, be a mistake, and might involve very serious consequences. The academy can not afford to have any repetitions of hazing or other outbreaks. The present demonstration plainly exhibits among its leaders a total lack of appreciation of their responsibilities and obligations, entirely inexcusable among cadets finishing their third year at the Military Academy."

The newspapers seem to be practically of one opinion. The Cleveland *Plain Dealer* calls the guilty cadets "mutineers," and the New York *Herald* says that "they need excite no sentimental heroics nor induce mistaken persons to petition and pester the highest authorities for the exercise of clemency." The New York *Press* believes that the main point is the violation of the pledge against hazing, and it says: "In the United States army there is no room for men of broken or twisted honor." "There is a natural sympathy," observes the New York *Journal*, "for the young men whose characters have seemed to be blasted," but it believes, nevertheless, that "it would be better to make a clean sweep of the entire institution and fill it up with a fresh lot than to allow insubordination, disorder, and untruthfulness to breed among the future officers of our army." The Boston *Herald* goes still further, and says that "the nation can afford to do without West Point better than it can afford to train up officers of the army who assume the right to disobey their superiors." Many other papers, all over the country, express unqualified approval of the cadets' punishment. Says the Washington *Post*:

"We have had our misgivings ever since the close of the congressional investigation of the hazing scandals. The fact that the upper-classmen were then permitted to pose as making gracious concessions to the United States Government, and the further fact that this lordly condescension was hailed on all sides as a miracle of noble self-abnegation, warned us that the trouble was not over by any means. It seemed to us that, on the contrary, such overtures should have been rigorously snubbed and the cadets' attitude treated as a demonstration of insolence. The spectacle of the United States Government petting, thanking, and applauding a lot of its own dependents and beneficiaries because the latter had finally assented to the laws governing the academy, struck us as an exhibition of weakness and servility which must sooner or later invoke appropriate punishment. That punishment now appears to be on the way. So far from having been reduced to discipline or improved in any respect by the investigations already referred to, the cadets are really more demoralized and uncontrollable to-day than they were a year ago. They not only claim the right to create, or at least amend to suit themselves, the laws and regulations relating to the academy, they take the further step of appealing to political influence to secure the removal of their superior officers!

"In the face of such a condition—a condition so grotesque and so astounding that we can hardly discuss it with patience—there can be no possible opportunity for weighing the merits or demerits of Superintendent Mills. Whether he be efficient or derelict; whether he be the man for the place or a palpable and sorry blunder—the Secretary of War has no alternative save that of upholding him at any cost. We do not believe that any important men in Congress can be induced to encourage the cadets in the amazing policy they have adopted, for to do that would be to destroy forever the usefulness of the academy; but, however that may be, the Secretary's course lies plainly defined before him. He must suppress this impudent rebellion if he has to dismiss four-fifths, or even all, of the students at West Point. Better make a clean sweep and begin anew than have the Government run by its wards. In our opinion, the department could throw out a drag-net almost anywhere and capture better material for the service than West Point seems to have at its disposal now."

"YES," said the West Point cadet, "the cruelty we all have to put up with at the academy is something unspeakable." "What is the trouble now," asked the sympathetic parent. "They won't let us haze one another any more."—*The Washington Star.*

IF there were a Carnegie clan in Scotland its tartan pattern might pardonably be turned into the biggest kind of a check.—*The Philadelphia Times.*

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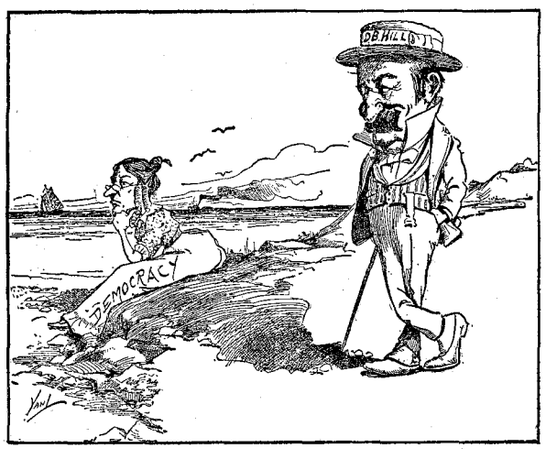
RESIGNATION OF THE SOUTH CAROLINA SENATORS.

THE resignations of United States Senators Tillman and McLaurin, of South Carolina, to take effect November 15, are understood to be merely the necessary preliminary to an appeal to the people of the State to decide which stripe of Democracy they prefer, the Tillman stripe or the McLaurin stripe.



HILL: "Ahem!"
—*The Chicago Inter Ocean.*

The Senators have asked the governor not to fill the vacancies except in the unlikely event of an extra session of the Senate, and both will make a determined canvass of the State for election to the six-year term made vacant by the resignation of Senator Tillman, leaving the short term to be filled by some one else. Both the Senators declare their unwavering allegiance to the Democratic Party, but disagree radically as to the policies the Democratic Party should follow. Senator Tillman upholds the policies advocated by Mr. Bryan, while Senator McLaurin upholds the policies advocated by the Republican Party. "Logically," remarks the Philadelphia *Ledger*, "McLaurin should join the Republican Party; but his aim appears to be to Republicanize the Democracy."

The Columbia (S. C.) *State* (Dem.) says of Senator McLaurin:

"None of his supporters nor even the Senator himself has been able to give a sufficient or even plausible explanation of why he does not openly adopt the name of the party to whose policies he is so enthusiastic a convert. The unspoken, unwritten reason, of course, is that the name 'Republican' is in South Carolina a millstone hung to the political neck of its possessor, and that Senator McLaurin can do much more for the Republican Party and its policies by calling himself a Democrat and pretending that Republican principles are Democratic than by making a straight and open fight under his true colors."

The Charleston (S. C.) *News and Courier*, which, tho Democratic, is not a supporter of Senator Tillman, says:

"The main question is, to which party ought the people of South Carolina to belong? They are and have been Democrats. Has the time come for them to change their party allegiance and become Republicans? That is the real question, and it is a question Mr. McLaurin has not dared to ask. With his opinions as to American policies, he must believe that it is to the interest of South Carolina for her people to belong to the Republican Party. If his professions of disinterestedness and patriotic motives were genuine, he would not hesitate to meet that issue and defend his convictions, and try to carry his people with him."

A more favorable view of Senator McLaurin appears in the Macon (Ga.) *Telegraph* (Dem.), which says:

"It should not be forgotten that this revolt against the leadership of Bryan and Altgeld and Tillman has a very large amount of justice and truth and good practical sense behind it, and that it can not be disposed of by abuse and misrepresentation. In a word, it can not be kicked out contemptuously, or put aside by the wave of the hand. On the contrary, it is as sure to grow as the sun shines, unless the party leaders recognize the importance of getting away from some of the follies of the past two campaigns, and of putting themselves in line with the progress of the day. McLaurin may be lost in the coming storm, but he is yet a warning petrel perched upon the rigging of the old Democratic ship. Not to steer the ship upon the smoother and better highway is to defy the storm and invite further disaster."

CUBA: "I'm sure I could learn to love him."
—*The St. Paul Pioneer Press.*

SALISBURY: "The war in South Africa has shown the strength of England."
—*The Des Moines Leader.*

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SIGNIFICANCE OF THE SUPREME COURT'S DECISION.

THE affirmation of the constitutionality of the Foraker act by the United States Supreme Court is accepted as also affirming the power of Congress to deal with our present and future "dependencies" without being hampered by the tariff limitations of the Constitution. In common parlance, the court decides that the Constitution does not "follow the flag." The Constitution declares that "all duties, imports, and excises shall be uniform throughout the United States," but the Foraker act, passed by the last session of Congress, set up a tariff between Porto Rico and the United States. If Porto Rico was a part of the United States under the Constitution, therefore, this act was unconstitutional; the Supreme Court decides that the law is constitutional, therefore Porto Rico is declared to be to that extent outside the domain of the Constitution. Some confusion was caused on the day of the decision by another decision handed down first, that the tariff between Porto Rico and the United States after the treaty of Paris was signed, and before the Foraker act took effect, was unconstitutional, but the force of that decision ended with the passage of the Foraker law, and so does not not affect present conditions. The case under which the more important decision was rendered was the Downes case, in which a tariff was collected under the Foraker law. The court affirms the constitutionality of the law and upholds the collection of the tariff by a majority of five to four, Justices Brown, Gray, Shiras, White, and McKenna uniting in the prevailing opinion, and Chief Justice Fuller and Justices Harlan, Brewer, and Peckham dissenting.

Justice Brown, who delivered the opinion of the court, said in part:

"We are of opinion that the island of Porto Rico is a territory appurtenant and belonging to the United States, but not a part of the United States within the revenue clause of the Constitution; that the Foraker act is constitutional so far as it imposes duties upon imports from such island, and that the plaintiff can not recover back the duties exacted in this case. . . . . .

"We are also of opinion that power to acquire territory by treaty implies not only the power to govern such territory, but to prescribe upon what terms the United States will receive its inhabitants and what their status shall be in what Chief Justice Marshall termed the 'American empire.' There seems to be no middle ground between this position and the doctrine that if their inhabitants do not become, immediately upon annexation, citizens of the United States, their children thereafter born, whether savages or civilized, are such and entitled to all the rights, privileges, and immunities of citizens. If such be their status, the consequences will be extremely serious. Indeed, it is doubtful if Congress would ever assent to the annexation of territory upon the condition that its inhabitants, however foreign they may be to our habits, traditions, and modes of life, shall become at once citizens of the United States. In all its treaties hitherto, the treaty-making power has made special provision for this subject.

"Grave apprehensions of danger are felt by many eminent men—a fear lest an unrestrained possession of power on the part of Congress may lead to unjust and oppressive legislation, in which the natural rights of territories or their inhabitants may be engulfed in a centralized despotism. These fears, however, find no justification in the action of Congress in the past century, nor in the conduct of the British Parliament toward its outlying possessions since the American Revolution. . . . . .

"Whatever may be finally decided by the American people as to the status of these islands and their inhabitants—whether they shall be introduced into the sisterhood of States or be permitted to form independent government—it does not follow that, in the mean time, awaiting that decision, the people are in the matter of personal rights unprotected by the provisions of our Constitution and subject to the merely arbitrary control of Congress. Even if regarded as aliens, they are entitled under the principles of the Constitution to be protected in life, liberty, and property."

Chief Justice Fuller, in dissenting from the majority view, said that he could not accept the view that even after a territory was organized, "Congress has the power to keep it like a disembodied shade, in an intermediate state of ambiguous existence for an indefinite period, and, more than that, after it has been called from that limbo, commerce with it is absolutely subject to the will of Congress, irrespective of constitutional provisions." He said further:

"From Marbury *vs.* Madison to the present day no utterance of this court has intimated a doubt that in its operation on the people, by whom and for whom it was established, the national Government is a Government of enumerated powers, the exercise of which is restricted to the use of means appropriate and plainly adapted to constitutional ends, and which are 'not prohibited, but consistent with the letter and spirit of the Constitution.'

"The powers delegated by the people to their agents are not enlarged by the expansion of the domain within which they are exercised. When the restriction on the exercise of a particular power by a particular agent is ascertained, that is an end of the question. To hold otherwise is to overthrow the basis of our constitutional law, and, moreover, in effect, to reassert the proposition that the States and not the people created the Government. There are many prohibitory clauses in the Constitution, and this court repeatedly has given effect to them in respect of the Territories and the District of Columbia. . . . . .

"A treaty which undertook to take away what the Constitution secured or to enlarge the federal jurisdiction would be simply void. It certainly can not be admitted that the power of Congress to lay and collect taxes and duties can be curtailed by an arrangement made with a foreign nation by the President and two-thirds of a quorum of the Senate. The Constitution does not yield to treaty or enactment, nor does its theory bend to circumstances."

Justice Harlan said, among other things:

"The idea that this country may acquire territory anywhere upon the earth, by conquest or treaty, and hold it as mere colonies or provinces, is wholly inconsistent with the spirit and genius as well as with the words of the Constitution. The glory of our American system of government is that it was created by a written Constitution which protects the people against the exercise of arbitrary, unlimited power, and the limits of which may not be passed by the Government it created, or by any branch of it, or even by the people who ordained it, except by amendment. It will be an evil day for American liberty if the theory of a government outside of the supreme law of the land finds lodgment in our constitutional jurisprudence."

The New York *Herald* (Ind.), referring to a remark in the opinion of the dissenting justices, observes that "it can hardly be said that either the court or the country is to be congratulated on a decision which four of its members say 'overthrows the basis of our constitutional law and asserts that the States, and not the people, created the Government'"; and the New York *Times* (Ind.), after expressing the opinion that the court's view may be reversed by a future decision, says: "It is perhaps ungracious to add that the reasoning of the court in these cases will not be read with the same intellectual pleasure by future generations of lawyers and laymen as has been felt now for many generations in the study of the opinions of the great constitutional interpreters of the past."

The New York *World* (Ind. Dem.) points out, however, that the non-partizan character of the decision "is shown by the fact that in this vital case one justice who was a Democrat before he went upon the bench and four who were Republicans made up the majority, while two who were Democrats and two who were Republicans made up the minority." The New York *Sun* (Rep.) rejoices that the court has "refused to grant an injunction against American progress during the twentieth century along the lines indicated by the events of 1897 and pursued up to this time by the American Congress and the American Executive." And the New York *Tribune* (Rep.) says: "The great victory has been won for this nation which insures it power to exercise its sovereign authority as necessity may require, without incurring the obligation to bring all sorts and conditions of men into the close circle of our Union as present necessary beneficiaries of our tariff laws and subsequent participants in our Government."

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LETTERS AND ART.

"THE SUBSTITUTES"—A SATIRICAL SOCIAL DRAMA.

THE literary and dramatic success of the theatrical year in Paris, according to the French critics, has been Brieux's purpose-play, "Les Remplacantes" ("The Substitutes"). It teaches a healthy and rather elementary moral, but French fashionable society is held to be greatly in need of this dramatic sermon. The Théâtre Antoine, which, since it was first established as a "free theater" for the production of radical, unconventional, and artistic plays, has been the home of dramatic experiments, has never enjoyed so much prosperity and popularity as during the Brieux season.

As a playwright, Brieux, unlike Rostand, has dealt with modern, living questions. His dramas are social, tho not didactic, and his bent is decidedly satirical. Georges Clemenceau, in his new paper *Le Bloc*, declares that Brieux is without a peer among contemporary French dramatists. Social satire, he says, as conceived by Brieux, acquires an incredible intensity of truth which induces in the spectators bitter reflections upon the vaunted order of things under which they thrive. But Parisian society has enjoyed this exposure of its own frivolity and carelessness, especially since Brieux has not spared the lower classes and has provided a cheerful and satisfactory ending. The idea of the play is as follows:

The fashionable French women, under the advice of their physicians, refuse to nurse their own babies. They have other "duties," social, charitable, and artistic, which demand freedom of movement and the absence of care about home and family affairs. Hence they need *remplacantes*, substitutes, and these are found in young peasant mothers whose poverty compels them to forsake their own children and go to the cities to replace the cultured mothers. Being healthy, strong, and active, they transmit their qualities with their substitute-mothers' milk to the children of the aristocratic and decadent rich. The wet-nurses are habituated to comfort and luxury, frequently corrupted, sometimes seduced, and, when they are through with their function, find the old life in the villages, with their poor peasant-husbands, dull and intolerable. The husbands, during the absence of the young wives, become dissolute, while the babies are exposed to neglect, disease, maltreatment, by grandmothers or old neighbors, and many of them die before the mothers return from the city.

The heroine is one of these wet-nurses (called in French *nounou*). She is young, pretty, ardently devoted to her husband and baby. When offered a position as a wet-nurse in an aristocratic house, she declines to go, realizing vaguely the wrong to her own first-born. But her husband is greedy, selfish, and sordid, and his threats and reproaches, joined to those of the mother-in-law, finally induce the healthy-minded peasant-woman to become a *remplacante*. Her wages she sends home regularly, and the husband spends them in the wine-shop. He forms an illicit connection with another woman, goes steadily from bad to worse, and, to extort more money, writes blackmailing letters to his wife's employers.

When she learns the situation at home, she abandons her aristocratic charge and returns. She expels the husband's paramour, brings him to his senses, tames the stepmother, and reclaims her child. She has remained pure and faithful, tho her city environment left much to be desired. A friend of the employer's family, an outspoken physician, is made the playwright's mouthpiece in expounding the principles involved and revealing the awful and ruinous effects of this system of "substitution." He tells what he knows from personal observation of the immorality and slaughter of the innocents produced by the system. He advocates the nursing and breast-feeding of babies by their own mothers, and the payment of bounties by the state to the poor mothers who can not afford to forego the wages now commanded by the *remplacantes*.

Clemenceau reviews the play, praises its literary and artistic qualities, and criticizes the author's intentional avoidance of the worst side of this problem. He writes:

"The idea brought into the theater by Brieux is a master-idea. He has developed his theme with rare skill and impressed upon the spectator all the consequences of the practise dealt with. The revelation of the rapacity of the peasantry is especially penetrating and pitiless. The philosophizing physician is charged with holding up the mirror to human nature and withdrawing the conclusions from the facts presented. A play which makes people laugh and cry, and which leaves them content after feeling the evils of a certain social organization, is certain of a high degree of success.

"And this leads me to the only objection I have to the piece. The real evils of the 'replacement' system, which are at bottom the subject of the play, are not put on the scene at all. It is necessary that Dr. Richon should give us a lecture on maternal duty, should explain the holocaust of rural babies sacrificed to the little Parisians, and the physical and moral gangrene carried from the city into the country. All this is only recited, while on the stage we are shown good folk led astray for a time by the lust of gold, but reclaimed to family virtues of the kind that are preached more than they are practised. The public demands a happy *dénoument*. The subject, in reality tragic, is made a comedy, with the dramatic element introduced by recital. . . . The grand scene of the return of the 'substitute,' with the beautiful sentiments expressed therein, is, I fear, wholly unrelated to actual life, and is based on pure convention."

But Clemenceau, nevertheless, welcomes the drama and its moral, and recalls that several years ago, in an official report to the General Council of the Seine, he recommended state support of mothers too poor to nurse their own children.—*Translation made for* THE LITERARY DIGEST.

WHY "LITERARY RUBBISH" SELLS SO WELL.

IN a recent issue, we gave some of Mr. Howells's reasons for the present vogue of what he terms "literary rubbish," especially the enormous editions of popular novels of the day. A clever reply to Mr. Howells appears in the literary supplement of the New York *Times* (May 11), by "John Paul" (William Henry Webb). Mr. Howells gave forth his oracles from the comfortable cushions of "The Easy Chair" (*Harper's Magazine*, April). Mr. Webb chooses a less lofty and luxurious perch—"The Office Stool." The debate proceeds as follows:

"The Office Stool is not so easy as the Easy Chair—not by any manner of means—as the man who has wriggled on one to the cost of his nether wear for a half-century finds to his disappointment when he attempts to strike a match. But being brought more closely in contact with the brains of the multitude than the Easy Chair and having a wider range of experience, I consult it in preference to the latter when I wish to feel the popular pulse.

"'The Easy Chair has furnished its opinion as to the merits of the books that have a phenomenal sale,' I remarked to the Office Stool, 'and, by way of an offset I would like to have yours. Also I would like to have you explain, if possible, how it comes that the masses clamor for an "Eben Harum," a "David Holden," "When Janice Meredith Was in Flower," and things of that sort, while they will have but little of George Meredith and droop their ears at the mere mention of Henry James or Marcus Aurelius?'

"'My dear friend,' replied the Office Stool, 'you embarrass me. As well ask me why more uneasy chairs—I mean parlor chairs—and camp stools and office stools are sold than easy chairs. For my part I love the Easy Chair. And when it crosses its legs and crooks its arms and pulls its bang over its dear, honest forehead and sits down on the first book or banana that comes handy, I generally stand in a respectful attitude and listen. When it tells me in all seriousness that the author of "Henry Esmond" is not a novelist, and that—well, any man of to-day is, I only feel that I'd like to feel its bumps. Since books first were, it seems to me that it has only been necessary for the public to take a book up if you'd have the critics turn it down. Tup-

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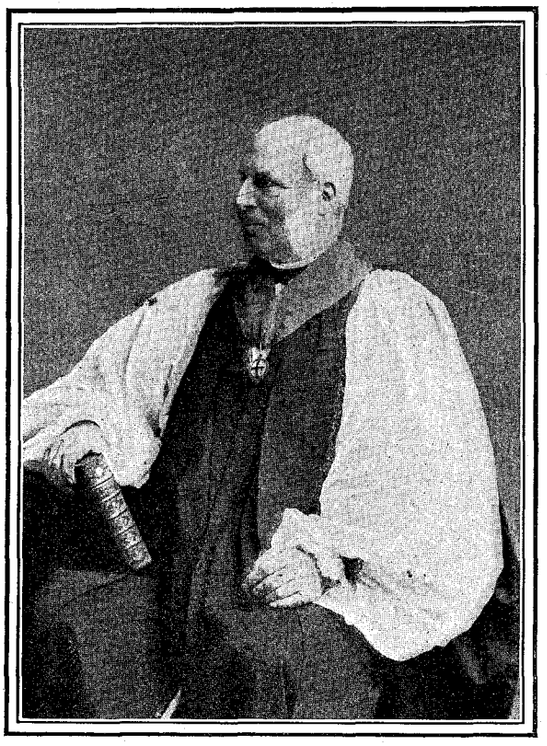
per was a joke to them, and in "The Lamplighter" they saw nothing illuminating. Yet the movement of the day seems to be toward government by the majority, and tho the popular pendulum may in some instances swing too far in one direction, is it not true that the majority generally are right?'

"'Not in the affair of the Flood,' I suggested; 'there the minority had decidedly the best of it. And in choosing Barabbas it seems to me the multitude displayed about as much taste as they do in their choice of books. But "The Pilgrim's Progress," "Robinson Crusoe," "Uncle Tom's Cabin," and several other books I could mention, were taken up by both critics and the public from the first and had most satisfactory sales at once.

"'But do you really think that critics know anything?' persisted the Office Stool with some show of temper. 'What I was about to say was that you may notice that these great sellers of the day are all books within the range of the common understanding, and sweet and clean. They do not have to be explained to those who don't know Greek, nor apologized for to those who know nothing else. . . . And it strengthens my faith in the mental cleanliness that is finding physical expression in bathing facilities and dairy restaurants, with plain cooking and electrical contrivances for shooing off flies. The great public do not like the high flavors that your epicures affect. If it's woodcock they want, they don't want it hung on a nail for a week. It's not necessary that a thing smells bad to stimulate their simple palates. That is a curious fact, by the way, about your finer sort of critics and your "subtle" folk generally. They remind me in that respect of pointer dogs. You may have noticed that the finer the nose of these creatures the better the breed, the more dukely the kennel they come from, the more they delight in sniffing at unsavory substances.'"

THE GREATEST OF MODERN HISTORIANS.

THE modern school of English historical scholarship represented by John Richard Green, Edward A. Freeman, Mandell Creighton, and William Stubbs has received two great losses this year in the deaths of the two last-named writers, both



BISHOP STUBBS.

widely accepted as masters in their several fields, and both bishops of the Established Church of England. Of this school, essentially German in its inspiration and methods, Dr. Stubbs is commonly accepted as the leader. The London *Outlook* (April 27), referring to him as "the greatest English master of historical learning," remarks that of this English school Professor Maitland (to whose name others would add that of Gardiner) now alone remains. It says:

"The great figures pass away, a crowd of specialists remain. For Bishop Stubbs was not only a scholar of profound and far-reaching erudition, he possessed also the architectonic skill necessary for the planning of a great work, and the genius of insight and selection so essential in the historian of a long period. His great work on the constitutional history of England from the earliest times to the eve of the Tudors is unmatched in our literature, and altho it is unknown to any but historical students, it may well be set next to the 'Decline and Fall' among the masterpieces of history in the English language. Its theme can not, of course, be compared in interest to that of Gibbon; the glow of Macaulay's advocacy, the lucid narrative of Froude, the stirring rhetoric of Freeman, the somber philosophy of Carlyle are not there. In style the book is of a scholarly plainness, and every temptation to eloquence is resisted. But the facts of social evolution are told with impressive simplicity, the original sources of history are laid bare, so that a real knowledge of the book is in itself a liberal education. Every one remembers the famous passage in which Gibbon concludes his work, and nothing could better illustrate the character of Bishop Stubbs than the last words of his great history: 'His end will have been gained if he has succeeded in helping to train the judgment of his readers to discern the balance of truth and reality, to rest content with nothing less than the attainable maximum of truth, to base their arguments on nothing less sacred than that highest justice which is found in the deepest sympathy with erring and straying men.'"

As a bishop, we are told, Dr. Stubbs was not altogether a success. He took a freakish delight in shocking the parochial clergy, with the result that they thought him dreadfully irreverent:

"Perhaps an elaborate procession would be arranged on the occasion of one of his pastoral visits: choir, clergy, and bishop were meant to make a stately circuit of the churchyard before entering the building. For a time all would go well. The bishop would duly bring up the rear of the procession, looking the embodiment of solemnity. Then, without a moment's warning, he would dart across the grass (pursued by vainly expostulating clerics) and dive into the church by a side door, where he would smilingly await the entrance of the procession at the west end. This kind of performance appealed to his sense of humor. But it did not gratify his clergy."

The London *Pilot* (May 4), one of the most prominent English weeklies that deal almost equally with matters of literature, politics, and religion, speaks especially of Dr. Stubbs's extraordinary accuracy. It then adds:

"But accuracy, tho it is a moral quality as well as a physical aptitude, and honesty, a virtue moral and Christian, would have been insufficient to make Dr. Stubbs the great historian he was without the supreme gift of sympathy. 'I have a good deal of sympathy but too little zeal,' he said, laughingly, in his farewell lecture as professor at Oxford. Certainly the sympathy of a wise and prudent man was the most marked characteristic of his whole life. . . . . .

"When the next age comes to rank Dr. Stubbs as an historian we have no doubt that it will place him beside Gibbon among our greatest writers. No one has surpassed him in the width and depth of his knowledge; and there are few finer passages of sustained eloquence, since Burke, than those in which he dwelt, in history or sermon, on a character or a doctrine which he knew and loved."

Shakespeare's Family Tree.—Probably the most considerable contribution to the discussion of Shakespeare's genealogy since the publication of the late Mr. Halliwell-Phillips's "Outlines of the Life of Shakespeare" is made in a new volume entitled "Shakespeare's Family," by Mrs. C. C. Stopes. Mr. Sidney Lee has lately treated with acuteness and vigor many questions relating to the life of the poet, but Mrs. Stopes confines herself wholly to Shakespeare as "an interesting Warwickshire

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gentleman," with whom, of course, the subject of genealogy is one of much importance. *Literature* (London, April 20) thus summarizes the results of her researches:

"The net outcome of solidly established information with regard to the family relationships of Shakespeare, before his own generation, is as small as it can be. The name was of the commonest in Warwickshire during the sixteenth century, and it is next to impossible to determine the one out of a score of villages from which the bailiff of Stratford-upon-Avon and his son sprang. Like Mr. Yeatman, Mrs. Stopes has a romantic affection for the idea of a 'gentle Shakespeare':

"'By the Spear-side his family was at least respectable, and by the Spindle-side his pedigree can be traced back to Guy of Warwick and the good King Alfred. There is something in fallen fortune that lends a subtler romance to the consciousness of a noble ancestry, and we may be sure this played no small part in the making of the poet.'

"Mrs. Stopes does not actually demonstrate nearly as much as this. On the Spear-side—it was really a Mattock-side—Shakespeare can claim a father with certainty, and a grandfather, in a small tenant-farmer at Snitterfield, with fair probability. Beyond that it is impossible to go, and in particular the claim made by the father and son, when applying for a grant of arms from Heralds' College of an ancestor 'advanced and rewarded with landes and tenementes' by Henry VII., can not be verified, and may be mere heraldic magniloquence. On the Spindle-side there was a great-grandfather, one Thomas Arden, whom Mrs. Stopes connects with the well-known family of Arden of Parkhall, and so with the glories of Guy of Warwick and the good King Alfred, by argumentative processes which we can not approve. Perhaps our skepticism in the matter is assisted by the fact that we do not agree with Mrs. Stopes in finding 'the consciousness of a noble ancestry' amongst the stuff of Shakespeare's poetry."

THE NEW POETIC DRAMA.

MR. W. D. HOWELLS is a friend of the drama, but not of "the stage," which he calls "that arch-enemy of the drama." In a recent article he gives his views of two prominent contemporary exponents of the romanticist school, Rostand and Stephen Phillips, contrasting them in a striking passage very unfavorably with his especial favorites, the realistic school of Ibsen, Hauptmann, and Pinero. For Rostand he has few words of praise, and apparently regards him as little better than a clever pretender. Of the main plot of "Cyrano de Bergerac" he says: "One is ashamed to state a situation so artistically puerile, so morally atrocious, as if one became *particeps criminis* in confessing one's knowledge of it." He continues (in the *North American Review*, May):

"The setting of a nature so misshapen as Cyrano's is a gaudy and extravagant theatricism, full of bold bloodshed and swagger picturesqueness; with the coming and going of loosely relevant figures, full of the Period in their costumes at least; and with a company of Gascon cadets risen from the dregs of Dumas's musketeers. The whole concludes in a sort of Thackerayesque after-glow (fifteen years after), with the widowed Roxane embroidering in a convent garden, and Cyrano coming periodically to visit her. Against a tree, opportunely dropping its autumnal leaves, he props himself on the occasion of his last visit; and, in reading to Roxane one of her husband's letters, involuntarily betrays that he, Cyrano, was the writer of it, and of all poor Christian's letters. Then he dies in the act of meeting death with a drawn sword, while his bandaged head reveals his death-wound, a lackey, bribed by one of his many enemies, having dropped a billet of wood on him from an upper window, as Cyrano passed. . . . The carpentry is indeed admirably perfect; but what fills one with despair for the human race is that carpentry should still be the acceptable thing with it. In a world which has had Shakespeare for three hundred years, and in an age which has seen the simple sublimity of living growth in Ibsen, carpentry is still overwhelmingly the preference of the theater—and its public. . . . . .

"One suspects something more of conscious depravity in the falsehood of 'L'Aiglon,' as if the author had taken counsel from the theater for his aberrations from taste in the treatment of the poor little Duc de Reichstadt. A curious point in the psychology of the piece is that, intellectually, it is of the measure of a boy whose mind has been so dwarfed that, at eighteen, he has only a precocious child's conceptions and ideals of life. The play is as if imagined by the son of Napoleon dreaming, in the tutelage of Austrian diplomacy, of restoring that French empire which his father created and destroyed, while he amuses his inexorable captivity with the toy soldiers which he is scarcely allowed to pretend are French soldiers. He pervades it with his puerility so thoroughly that M. Rostand seems to stand in abeyance, and leave it to the limited personality which he has constructed, and which in turn apparently constructs the other personalities. There is a Marie Louise, motived and characterized as the severe morality of a brilliant child would have her; a bad, bad Metternich, as the poor boy would have seen him; a beautiful and magnanimous countess and cousin, as he would have had such a kinswoman; a much-masquerading old French grenadier, of like origin and texture; a good Fanny Ellsler, sent to corrupt the young dreamer, but really abetting him in his designs of escaping and returning to France; and so on. It is all very curious; and, if the piece were narrative and told in the boy's own person, it would be even important; but in the dramatic form, it seems to give the measure of the author's mind as well as the creature's.

"It leaves one without any doubt that M. Rostand is a deft and skilful playwright, but with question whether he is so much more as to be a dramatist of great promise. His prime gift appears to be lyrical; and it is his lyricism which compensates the sentimentalism of 'Cyrano de Bergerac' and dignifies the puerility of L'Aiglon. . . . L'Aiglon triumphed on our stage, not because it was powerful, but because it was Napoleonic; and not through the Bonapartist history, but through the Bonapartist tradition, which was and will always remain alive in the popular heart."

Of Stephen Phillips's two poetic dramas Mr. Howells thus writes:

"Mr. Phillips's 'Paolo and Francesca' affects me like a dramatic poem, written as independently of the theater as if the theater had not existed. One may say that, for the purposes of the stage, it has the vices inherent in such a poem, but its vices, if not Shakespearian, are Elizabethan. They are of the 'spacious times,' and he has in everything Englished the pathetic Italian story. This had been done more than once before, notably by Leigh Hunt [in 'The Rimini,' published in 1816], who cast it in narrative form; and I mean nothing depreciative, but wholly the contrary, in saying that Mr. Phillips's tragedy reminds one of the heroic couplets of Leigh Hunt, rather than the *terze rime* of Dante Alighieri. It could not be Italian any more than it could be medieval; one civilization is not possible to another, as one age is not possible to another. We can conceive of the heartrending story on medieval and Italian terms if we read it in Dante, but if we read it in Phillips we conceive of it on actual and English terms. It will not do to say how near to the mood of his savage time is the stoic anguish of the poet who heard Francesca tell her piteous story in that whirl of Hell where he saw her rapt with Paolo. But one may safely say that the dramatic poem of Mr. Phillips, like the narrative poem of Hunt, is interfused with the sympathy of a race whose heart has grown tenderer in the six hundred years elapsed since Dante's nature lost its iron self-control in his swoon of compassion. It is English and modern, and the better for being English and modern; for the world is now abler to feel all the exquisite implications and extenuations of such a story than ever before.

"On the literary side of tragedy, which does not touch the theater or is farthest from it, I am afraid I can not find 'Herod' much more promising of remembrance. It affects me as artificial in treatment and conscious in origin; and, so far as I can see, it contributes to literature no new and interesting characterization. The 'Paolo and Francesca' did do this in one instance, if in no other. Lucrezia degl' Onesti is a personality added to one's associations with the original group of actors in the tragic fact.

"So far as M. Rostand and Mr. Phillips have possessed themselves of the theater, they have taken it back to the time when it was still believed that the theater must be literary. But it must

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not be supposed that they are reforming the stage. The stage was already reformed. As poetry, Mr. Pinero's 'Notorious Mrs. Ebbsmith' is greater than Mr. Phillips's 'Paolo and Francesca,' and a more heart-breaking tragedy than his 'Herod' is the 'Hännele' of Herr Hauptmann. *Un Drama Nuevo* of the Spanish dramatist, Estebanez, is a nobler melodrama on the romanticistic lines than 'Cyrano de Bergerac'; and one hour of Ibsen in 'Ghosts' or the 'Wild Duck' or 'Little Eyolf,' or 'Hedda Gabler,' is full of more ennobling terror, more regenerative pathos, than all that both these poets have done. But, in remembering their betters, we must not depreciate the work of these poets. Perhaps in them the drama has usefully come to its literary consciousness, and, if it is now more boldly than ever before insisting upon recognition as literature, it is to the advantage, not only of the future poets, but of the present poets, whose work has sometimes seemed too good for the stage."

RECENT DANISH LITERATURE.

FOR the first time in its history the literature of Denmark is said to be showing signs of inspiration from English sources; and since English and American writers are beginning to study Danish, it seems not unlikely that the bond of kinship between the two, so close ethnologically, will be drawn closer. An English student of Danish, Miss Margaret Thomas, writing in *Literature* (London, April 20), gives a sketch of the chief living writers of this little kingdom. She says:

"When a German dynasty was established on the throne of Denmark in the fifteenth century, the German tongue and German thought obtained predominance in the little kingdom. The language used by the court and the upper classes was German; the poet Klopstock, subsidized by Christian VII. to reside in Copenhagen, became the leader of the literary movement. It was a literature of giants, which could boast a Oehlenschläger, a Madvig, a Kjerkegaard, a Heiberg, a Paladan-Muller, and many another writer of genius almost, if not quite, their equals.

"But with Dr. Georg Brandes (b. 1842) a reaction, the importance of which it is impossible to overestimate, and which owes its inception exclusively to him, set in. A critic of singular acumen, and having the faculty of his race (he is a Jew) for assimilation rather than for creation, he succeeded in awakening a burning enthusiasm for literature in the youth of Denmark, and in founding a school of writers who derive their inspiration from French sources. . . . It is too soon to form a definite appreciation of Brandes's work. His last word has not yet been spoken, and he is still in the prime of a life spent in the midst of fierce and heated controversies. So far the greatest result of his labors is this—he has taught people to think for themselves rather than accept the *dictum* of others, and he has aroused a new and ever-increasing enthusiasm for literature in his native country. Nevertheless, he has shared the common fate of reformers, who are often carried against their own will further than they originally intended to go. He tried to remove the accumulated dust of ages by rudely breaking the windows of the chamber. The strong blast of fresh air which he thus let in has perhaps only whirled the dust up to let it settle again. In his zeal for reform he has acted like the servant who, in arranging a study, throws away all the loose papers she finds, and thus destroys, perchance, her master's best treasures—his records of his memories, his thoughts, and his dreams. Such was assuredly not Brandes's intention, but in the excitement he aroused it was inevitable."

Among the most powerful Scandinavian prose writers of recent years, says Miss Thomas, was J. P. Jacobson, the inventor of the Danish psychological novel. Another popular novelist is Amelie Skram, who has been named with Zola as one of the "only two genuine and honest naturalists" in Europe. Holger Drachmann she characterizes as "the greatest of living Danish poets," and "one of the most striking personalities of Denmark." Beginning life as a marine painter, he has lived for years among the sailors and fishermen of Skagen, a desolate point of land where the North Sea, the Skager Rack, and the Cattegat meet. Novels, dramas, essays, and "some of the finest lyrics ever writen in the Danish tongue—and the Danes are past-masters of lyric poetry"—testify to his genius. Miss Thomas continues:

"All our [English] classics are, I believe, accessible to the Danes in their own tongue; they know their Shakespeare much better than the average Englishman does. They particularly appreciate Dickens and Kipling, and I was surprised to find them familiar also with the latest productions of Ouida and Marie Corelli; while we remain in crass ignorance of the whole of a literature of which Mr. Gosse justly remarks, 'There is not another of the minor countries of Europe that can point to names so illustrious in their different spheres as Oersted, Oehlenschläger, Madvig, and H. C. Andersen.' Of these four, the name best known to us in England is that of the writer who has peopled our nurseries with elves and fairies and filled our schoolrooms with romance, forging an everlasting link of sympathy between the children of the two countries—Hans Christian Andersen. He was the darling of his own countrymen; in the streets of Copenhagen every one who knew his appearance touched his hat and said 'God bless you!' Mrs. Browning's last lines were written to him, as he never tired of telling his friends."

A Library of Funny Books.—Librarians are often asked to recommend amusing books for invalids and for workers who desire relaxation. The London *Library World* has compiled such a list, which, altho not very complete, as *The Academy* remarks, will serve as a useful basis for the collector of the humorous and funny. The books recommended are as follows:

ADELER.
Elbow Room.
Out of the Hurly-Burly.
Random Shots.
ALDEN.
Among the Freaks.
Told by the Colonel.
ALLEN (F. M.).
From the Green Bag.
ANDOM.
We Three and Troddles.
Martha and I.
ANSTEY.
Black Poodle.
Tinted Venus.
Vice Versâ.
BRADLEY.
Verdant Green.
BURNAND.
Real Adventures of Robinson Crusoe.
COCKTON.
Valentine Vox.
DAUDET.
Tartarin of Tarascon.
Tartarin on the Alps.
DICKENS.
Pickwick Papers.
DRURY.
Bearers of the Burden.
HABBERTON.
Helen's Babies.
Other People's Children.
JACOBS.
Many Cargoes.
Master of Craft.
Sea Urchins.
Skipper's Wooing.
JEROME.
Three Men in a Boat.
JERROLD.
Caudle Lectures.
MARSH.
Amusement Only.
PAIN.
In a Canadian Canoe.
SHANNON.
The Mess Deck.
SMOLLETT.
Humphry Clinker.
STERNE.
Tristram Shandy.
THACKERAY.
Yellowplush Papers.
TWAIN.
Huckleberry Finn.
Tom Sawyer.
ZANGWILL.
Celibates' Club.

NOTES.

AT a recent London gathering, Mr. Coulson Kernahan, in the course of a lecture on "The Confessions of a Literary Adviser," related the following story anent the opening lines of Keats's 'Endymion,' said to be among the most quoted passages in nineteenth-century poetry: "One gentleman wrote to a firm of publishers to say that he had made a deep study of Mrs. Browning's poems and was going to give a lecture on the great woman poet, but he could not find the poem that had in it the line, 'A thing of beauty is a joy forever.' 'Every one who knows Mrs. Browning,' he said, 'knows she wrote it, but they can not tell me where it is to be found.'"

THE death of Mr. George Smith, the eminent English publisher, head of the firm of Smith, Elder & Co., has brought forth many warm appreciations of his good work for literature. He will be remembered as the trusted friend of Charlotte Brontë, Mrs. Gaskell, George Eliot, Thackeray, Ruskin, Browning, and Matthew Arnold, but even more as the projector and publisher of the great "Dictionary of National Biography," which he carried through to success by a generous financial backing in spite of many discouragements. In 1860, he founded *The Cornhill Magazine* and in 1865 *The Pall Mall Gazette*. The kindly impression he made upon every one is shown in the case of the painter, Sir John Millais, who on his deathbed, when no longer able to speak, wrote on a slate: "I should like to see George Smith, the kindest man and the best gentleman I have had to deal with."

A BULWER-LYTTON society for the revival and study of Lord Lytton's works has been proposed in London. This furnishes the literary editor of the New York *Tribune* with a text for a rather extraordinary tirade against Robert Browning, such as will doubtless be a joy to the anti-Browningites and a grief to his followers. The writer says: "The Browning societies ought to serve as a perpetual warning to mankind. They have given pleasure to thousands of people, no doubt. But that they have helped to strengthen the poet's place in English literature has yet to be demonstrated. Indeed, it is perhaps not unfair to contend that these societies have done almost as much as Browning himself to keep him in a position below the first rank. He buried his few jewels in a bog of gluey thought and glueier language, and over the mess a steady stream of obfusticating twaddle has been poured by the self-elected guardians of his fame. Decidedly it will be a sad day for Bulwer when a society takes to battening on his grave."

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SCIENCE AND INVENTION.

A NEW INTERNATIONAL SCIENTIFIC BODY.

THE first session of the International Association of Academies, a permanent body consisting of delegates from the world's greatest scientific and literary societies, was held in Paris on April 16 last. Representatives were present from eighteen learned societies, including the academies of Amsterdam, Berlin, Brussels, Budapest, Copenhagen, Leipsic, London, Munich, Paris, St. Petersburg, Rome, and Vienna. The delegate from our own National Academy, Prof. George L. Goodale, of Harvard, was detained in Geneva by illness. In the opening address of welcome by M. Darboux, the perpetual secretary, the speaker gave the following particulars of the aims of the association. He said:

"Science . . . nowadays concerns herself with all things, and academics and universities are not sufficient for her. . . . Her conquests are incessant and the problems whose study is forced upon us by her progress have reached such an amplitude that they can no longer be solved by a single nation, no matter how powerful or how active, and can be attacked only by a combination of civilized peoples.

"This combination has already been accomplished in the case of a certain number of special questions, and it is unnecessary to recall to you at length the services rendered by institutions such as the International Bureau of Weights and Measures, the International Geodesic Association, the Association for Constructing a Map of the Heavens, and others which I pass over for the moment. One of them, however, merits special mention, because it has played an important part in the formation of our association. I speak of the International Catalog of Scientific Literature, which is due entirely to the initiative of the Royal Society [of London]. . . . This international cooperation, which has already proved its value in the cases where it has been adopted, it is the aim of our association to assure in a durable, normal, universal manner. . . . In constituting under a visible and permanent form this Universal Academy, which was dreamed of by Leibnitz . . . our association will render to civilization and science a service whose value can not be exaggerated. By its means the scientist who has devoted his time to the most delicate or the most abstract investigations will cease to feel that he is isolated, while he will preserve the independence that is the first need of the investigator."

M. Darboux was chosen president of the association. The honorary presidents include Mommsen, the German historian, Sir Michael Foster, and Berthelot, the French chemist. Moissan, the isolator of fluorin and the successful maker of artificial diamonds, is one of the secretaries. Some idea of the type of questions that will come up before the association may be gained from the following lists, which are quoted from the same report in the *Revue*. The association has been divided into two sections, one of science and the other of literature.

Section of Science.

"Report on the question of the extension of the geodesic arc along the 30th meridian (proposition of the London Royal Society).

"Proposition relating to the control of physiological instruments, presented by the Paris Academy of Sciences (report from M. Marey).

"Proposition presented by the Royal Academy of Sciences of Saxony, looking toward the appointment of a special commission for the study of the development of man and animals, and for the study of the anatomy of the brain.

"Communication of the London Royal Society relative to the International Catalog of Scientific Literature whose direction it has undertaken.

Section of Literature.

"Proposition of the Royal Bavarian Academy of Sciences relating to the publication of a list of Greek documents, medieval and modern.

"Combined proposal of the Academies of Leipsic, Vienna, and Munich, entitled: 'Plan for the Publication of an Encyclopedia of Islam.'

"Study of the proper methods of preparing and publishing a complete edition of the works of Leibnitz (presented by the Academy of Moral and Political Sciences of the Institute of France).

"Examination of the civil status of foreigners in different countries (proposed by the same academy).

"Proposition concerning the publication of the Mahâbhârata by the International Association of Academies (presented by the Imperial Academy of Vienna).

"Plan for a list of pagan and Christian mosaics up to the eleventh century, inclusive (presented by the Academy of Inscriptions and Belles-Lettres of the Institute of France)."

THE PLAGUE IN SAN FRANCISCO.

THE existence of the bubonic plague in the Chinese quarter of San Francisco, which has been asserted and strenuously denied during the past year, now seems to have been established beyond doubt. The history of the disease is remarkable on account of the attempt of the state authorities, following the plan of the legendary papal bull against the comet, to quiet apprehension by legislative denial of the presence of the disease, and even to threaten those who should venture to disagree with them. The subject is thoroughly ventilated in a leading editorial in *Science* (May 17), from which we quote a number of paragraphs. According to this, the first case of plague was discovered in the spring of 1900, and was immediately followed by other cases, all of which were promptly reported by the health authorities. The diagnosis was objected to by a number of local physicians, and on this basis the existence of the disease was at once denied by most of the city press. The events that followed, which are both curious and interesting, are thus described in *Science*:

"Fearing that the State Board of Health might quarantine the city and that other States might quarantine the city, or even the State, to the vast injury of public and commercial interests, the commercial interests of the city solicited the establishment by the city board of health of a quarantine of 'Chinatown,' the portion of the city occupied by the Chinese in which all the reported cases had occurred. This request was acceded to, and the quarantine was established. . . . The public was given to understand that plague was a disease of frightful contagiousness and rapid spread, and that this quarantine was necessary to prevent the spread of the disease through the entire city. The quarantine, tho inadequately enforced and obviously ineffective, was quite naturally obnoxious to the Chinese residents of the quarantined area, and they sought relief in the courts.

"In the opinion rendered upon the case, Judge Morrow decided the establishment and maintenance of the quarantine illegal, but marred what was, under the laws, a correct decision by the prejudicial and unwarranted statement that no cases of plague had existed in San Francisco. That the quarantine was, in the light of our knowledge of plague and in the light of the Oriental experiences with the disease, an unwarranted and mistaken procedure is obvious. As a rule, plague is not a personal infection, it is a house infection; the best evidence of this fact is the statement of one of the European commissions that about the safest place in Bombay is the plague hospital. . . . As stated, the public of San Francisco had been led to believe that plague was a disease of frightful contagiousness; when, then, the quarantine was raised, and the Chinese population was allowed to go where it chose in the light of the afore-stated information, the disease was expected to spread at once through the city. It did, of course, nothing of the sort. And naturally the general public at once lost confidence in the local board of health and in the correctness of the diagnosis."

Matters dragged on, we are told, until the opening of the State legislature. In his message, Governor Gage denied the existence of plague in the State and passed severe strictures upon the surgeon of the Marine Hospital Service. A motion was passed by the legislature requesting the national Government to recall

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the surgeon, Kinyoun, who demanded an investigation of the hygienic state of affairs in San Francisco. The Treasury Department thereupon sent to San Francisco a special committee composed of men of international reputation. Upon their arrival, bills were introduced into the legislature making it a criminal offense for any one to report the existence of plague without the confirmation of the State Board of Health, and prohibiting the handling of cultures of the *bacillus pestis* as prejudicial to the public health. These bills did not pass, but they serve to illustrate the peculiar mental attitude of some of the legislators. It had been charged that bacteriologists had intentionally infected with the *bacillus pestis* the bodies of Chinamen dead of other causes, in order to bolster up their diagnoses. The special commission, after spending several weeks in San Francisco, and studying six cases of plague, presented a report confirming the existence of the disease in the city. A committee of citizens then went to Washington, and agreed with the national authorities that the city of San Francisco and the State of California should bear the expense of cleaning and disinfecting Chinatown under the supervision of an officer of the Marine Hospital Service. This disinfection is now in progress. The writer goes on to say:

"That now, one year after the trouble began, the State is compelled to do what it all along refused to do, undertake the hygienic renovation of 'Chinatown,' is an obvious proof of the correctness of the frank and open course. Had the Chinese section been promptly and effectively cleaned one year ago, the disease would have been stamped out at little cost, and the episode would have been ere this forgotten. At present the pall still hangs over California, and there is a general distrust of her on the part of the other States. We trust that the present measures will prove effective, and that the State has escaped the occurrence of a serious epidemic; but this escape will have been purely accidental, and in matters like these a community has not the right to trust to the fortune of chance.

"Conditions have apparently not been favorable to the immediate spread of the disease. This is, however, an old experience; in many places and at many times the plague has dragged along for a long while, only to suddenly flare up into an active epidemic. The recent experience in Cape Town is a fresh illustration. The plague has been present and dragging along in Cape Town for eighteen months; on account of the military situation, its effective eradication was neglected, and now the disease has roused into active form. It is this risk which San Francisco has been running, and this risk no community has the right to assume."

ELECTRICAL DETECTION OF DISTANT THUNDER-STORMS.

THE principle of the coherer, the device used as a receiver in wireless telegraphy, has recently been applied in the detection of atmospheric electrical discharges or storms, even when these occur at great distances; and an Italian physicist, Signor Tommasina, has devised an instrument for the purpose, which he calls the electroradiophone. The "coherer," as our readers will remember, is a tube filled with filings of metal, which, when an electric wave strikes it, cling together and form a conductor. Some time ago, we are told in an editorial article published by *The Scientific American*, another Italian scientist, Prof. Boggio Lera, used the coherer for this same purpose in combination with a series of relays of different sensitiveness, and the effect of the distant electrical discharges was recorded upon a registering apparatus. Says the writer:

"The relays acted in greater or less number according to the conductibility acquired by the coherer under the action of the discharges, and the apparatus traced a series of lines, long or short, according to the intensity of the phenomenon. M. Tommasina utilizes in his new instrument the principle of the 'auto-decoherer' discovered by him, in connection with a telephone receiver. This form of coherer consists of a glass tube containing two cylindrical carbons, nearly touching in the center; between the carbons is a small quantity of carbon granules, and this combination, under the action of electric waves, forms a coherer which has the unique property of returning to its original state after the waves have ceased, without any external action. This coherer, placed in circuit with a battery and telephone receiver, is thus a very good detector for electrical waves; and M. Tommasina has applied it with success in detecting far-off electrical disturbances of the atmosphere or distant storms. . . . .

"In carrying out the experiments, this arrangement was used at the same time as the electric registering apparatus of Professor Lera, and the experimenter states that during the time that the discharges of the distant storm were registered, he heard a corresponding series of sounds in the telephone, and the hearer has the illusion of being transported to the actual place of the storm and of listening directly to all its phases; he was thus enabled to hear and study the phenomena of storms when they were at such a distance that no trace was observed on the horizon. In one case he observed a storm twelve hours before it passed over Intra, in Italy, where he had installed his apparatus. Owing to its great simplicity and absence of regulation, there is no doubt that the 'electroradiophone' will render great service in detecting the approach of storms, especially on shipboard."

THE HUMAN BODY WITHOUT MICROBES.

HAVE the millions of microbes infesting the human organism and causing it disease and often premature dissolution any legitimate function in their present habitat? Are they necessary to the processes of life, or useful, or even an inevitable evil? Is it possible to get rid of them, and with benefit to the body? These and allied questions were discussed recently by Prof. I. I. Metchnikoff in a lecture at Paris. From a report of the lecture in the French press we condense the following account:

Man is full of microbes—within and without. The microbes are not animals, but vegetables; this parasitic world living in and on the human body is a flora, not a fauna. We are born without it. But with the mother's milk and the air the child breathes, whole legions of these guests invade its body through mouth and nose and settle in the throat, bronchia, etc., and especially in the intestines. They are at home in the skin, too. About seventy species of these microbes inhabit our bodies; but they are not evenly distributed. Some organs or parts are inhospitable to and safe from them. The lungs are free from them, and the stomach has but few in a normal state. But they thrive and luxuriate in the intestines, especially the large ones.

What is the function of this human flora? The bacteria of the skin are of no utility whatever, and are probably harmful in case of scratches and wounds, preventing speedy healing. The internal bacteria, according to certain experiments, are of some benefit, resisting the development of the bacteria of disease. A very difficult question is that regarding the influence of the bacteria on the digestion and assimilation of food. We know Pasteur's hypothesis that the microbes are essential to digestion; but the demonstration of it is by no means complete. We have reason for thinking that even without the aid of microbes animals could absorb and assimilate their food.

In fine, the utility of the human flora is at best highly problematical. On the other hand, their harm to the human body is certain and serious, even under normal conditions. Particularly injurious are the microbes of the large intestines. Thence they penetrate into the blood and impair it alike by their presence and the products they yield—ptomains, alkaloids, etc. The auto-intoxication of the organism and poisoning through microbes is an established fact. To them are attributable several forms of psychosis. Arterial sclerosis is also due to them.

We thus are justified in concluding that the human body would be far better off without these parasitic guests. Nay, more: the large intestines themselves, with their absurd, superfluous adjunct, which provide so hospitable a soil for the bacteria, are also superfluous. Medical science knows of many cases in which the large intestines were greatly reduced in length with positive advantage to health and life.

How, then, are we to account for these intestines? They are simply a survival, an anachronism, so to speak, inherited by us from a state of lower development. It is a verified fact that the

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shorter the large intestine the longer the life of the organism. The rule is that the more bulky and substantial the organism the longer its span of existence ; yet the parrot attains to the age of one hundred, while the ostrich does not live beyond the thirty-fifth year. The cause of this difference is to be sought in the viscera.

But what becomes of the principle of natural selection? If the large intestines are unnecessary, even harmful, why does not the process of selection do away with them? The answer is that the process is a slow one compared with our intellectual growth and consequent changes of the habits of life. In time we shall get rid of the large intestines and the microbes. Meantime, our problem is this—Can we aid nature, reenforce her labors by artificial means directed against the injurious human flora? Can we sterilize the intestines and expel the microbes from them?

Formerly, it was held that the method of doing this had to be antiseptic; that is, that the microbes had to be killed. But we are now realizing that the real and successful method is indirect. We must produce in the organism antimicrobic secretions or ferments destructive of the antitoxin of the bacteria.

According to Professor Metchnikoff, this method of fighting microbes will, when systematically applied, double the period of youth and raise the maximum of the normal span of life to ninety and one hundred years at least. This trenched on his alleged discovery of an "elixir of life" which has been exploited in the sensational press; but he was not ready to go into its details.—*Translation made for* THE LITERARY DIGEST.

THE LARGEST STATIONARY ENGINE.

WHAT is asserted to be the largest stationary engine ever built in this country has just been completed in East Pittsburg, Pa., by the Westinghouse Machine Company for the New York Gas, Electric Light, Heat and Power Company. Seven others of equal size are to be built for the same company. These engines are rated at 6,000 horse-power each, but on occasion they will be capable of delivering 10,500 horse-power. We quote below part of a description contributed to *The Iron Age* (May 2) by its Pittsburg correspondent:

"Some idea of the proportions of this monster engine can be obtained when it is said that more than 10,500 separate pieces of different kinds of metal were used in its construction, and that the whole engine completed weighs more than 1,500,000 pounds. The following are the dimensions: Height from floor line to the top of the cylinder, 37.25 feet; width across front, 41 feet; width from front to rear, 23 feet; diameter of fly-wheel, 23 feet; weight of main shaft, 136,000 pounds; diameter of shaft, 26 to 29½ inches. For shipping, the engine will require 30 cars. The base of this engine, cast in three pieces, weighs 100 tons. Upon this base are set the three A-frames, with irregular flange-tops, upon which are set and bolted the cross-head guide-frames."

Circumscribing the engine frame are three iron platforms, connected with each other by spiral iron stairways, and to the ground by means of a stairway descending from the lowest platform. There are one high-pressure cylinder, 43½ inches in diameter, and two low-pressure cylinders, each 75½ inches in diameter. The stroke is 60 inches and the speed 75 revolutions per minute. The engine is condensing and a vacuum of 26 inches is maintained at all times. We quote again:

"The main shaft is of open-hearth, fluid compressed, hydraulic forged steel, the connecting rods are of the same material, and both were supplied by the Bethlehem Steel Company. The shaft is 29½ inches in diameter at the fly-wheel pit and 26 inches diameter at the bearings; it has a 10-inch hole through the center of that portion located between the bearings and a 9-inch hole at the bearings. The total weight of the main shaft is 136,000 pounds.

"The fly-wheel center is of air-furnace iron, the arms and rims of cast steel. The central portion is cast in five segments, each consisting of two arms and 72 degrees of the rim. These are jointed by I-links shrunk into pockets in the sides and are bolted to the hub, making a cast-steel fly-wheel 23 feet in diameter. The rim is strongly reinforced in such a way as to give practically three rings running together, each self-supporting as to centrifugal force. . . . . .

"Tho this engine is somewhat more powerful than either of the two recently built for the Bay Ridge Station of the Kings County Light and Power Company, the fly-wheel is considerably smaller, a construction possible in this case because the cranks are arranged in the best position to give an even turning moment—cranks being separated by 120 degrees—a condition that is not possible to attain in any two-cylinder engine."

IN DARKEST CANADA.

THERE is no need that adventurous travelers should sail for Africa or even for South America in order to find regions yet unexplored, if, as the director of the geological survey of Canada asserts in his last report, practically nothing is known of one-third of the Dominion of Canada. He says, as quoted in *The Scientific American Supplement*, that there are more than 1,520,000 square miles of unexplored lands in Canada out of a total area computed at 3,450,257 square miles. Even exclusively of the inhospitable detached arctic portions, 954,000 square miles are for all practical purposes entirely unknown." The writer goes on to say:

"A careful estimate is made of the unexplored regions. Beginning at the extreme northwest of the Dominion, the first of these areas is between the eastern boundary of Alaska, the Porcupine River, and the Arctic coast, about 9,500 square miles in extent, or somewhat smaller than Belgium, and lying entirely within the Arctic circle. The next is west of the Lewes and Yukon rivers and extends to the boundary of Alaska. Until last year, 32,000 square miles in this area was unexplored, but a part has since been traveled. A third area of 27,000 square miles—nearly twice as large as Scotland—lies between the Lewes, Pelly, and Stikine rivers. Between the Pelly and Mackenzie rivers is another large tract of 100,000 square miles, or about double the size of England. It includes nearly 600 miles of the main Rocky Mountain range. An unexplored area of 50,000 square miles is found between Great Bear Lake and the Arctic coast, being nearly all to the North of the Arctic circle. Nearly as large as Portugal is another tract between Great Bear Lake, the Mackenzie River, and the western part of Great Slave Lake, in all 35,000 square miles. Lying between Stikine and Laird rivers to the North and the Skeena and Peach rivers to the South is an area of 81,000 square miles, which, except for a recent visit by a field party, is quite unexplored. Of the 35,000 square miles southeast of Athabasca Lake, little is known, except that it has been crossed by a field party en route to Fort Churchill. East of the Coppermine River and west of Bathurst Inlet lies 7,500 miles of unexplored land, which may be compared to half the size of Switzerland. Eastward from this, lying between the Arctic coast and Black's River, is an area of 31,000 square miles, or about equal to Ireland. Much larger than Great Britain and Ireland, and embracing 178,000 square miles, is the region bounded by Black's River, Great Slave Lake, Athabasca Lake, Hatchet and Reindeer lakes, Churchill River, and the west coast of Hudson Bay. This country includes the barren grounds of the continent. Mr. J. B. Tyrell recently struck through this country on his trip to Fort Churchill, on the Churchill River, but could only make a preliminary exploration. On the south coast of Hudson Bay, between the Severn and Attawapishkat rivers, is an area 22,000 square miles in extent, or larger than Nova Scotia; and lying between Trout Lake, Lac Seul, and the Albany River is another 15,000 square miles of unexplored land.

"South and east of James Bay and nearer to large centers of population than any other unexplored region is a tract of 35,000 square miles, which may be compared in size to Portugal.

"The most easterly area is the greatest of all. It comprises almost the entire interior of the Labrador peninsula or Northwest Territory, in all 289,000 square miles, or more than twice as much as Great Britain and Ireland. Two or three years ago, Mr. A. P. Lowe made a line of exploration and survey into the interior of this vast region, and the same gentleman also trav-

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eled inland up the Hamilton River; but with these exceptions the country may be regarded as practically unexplored.

"The Arctic islands will add an area of several hundred thousand square miles of unexplored land."

HUMAN ELECTRICAL MACHINES.

EVERY one knows that certain animals, such as the torpedo and the gymnotus, or electric eel, are capable of generating large quantities of electricity at will, in some cases using this power to kill their prey by the shock. It appears to be well established that human beings occasionally show a similar power. In the case of the fishes, the electricity is produced by a special organ. In electrical men or women the phenomena seem to be simply an exaggeration of those that are frequently observed on dry days in winter, and to be connected with an abnormally dry state of the skin. Some well-authenticated cases of the kind are cited by Dr. H. Delaunay, professor in the School of Poitiers, France, in an article in *La Science pour Tous* (Paris, May 5). Says this writer:

"In 1777 Cassini, in a note to the Academy of Sciences, spoke of a Russian nobleman who possessed electrical properties similar to those of an electric eel. Similar facts are found in Humboldt's 'Description of Galvanism' (Paris, 1799) and in the treatise on 'vapors' or nervous maladies by Loyer-Villermay in 1816. This latter cites the case of a hysterical lady who emitted electric sparks at the slightest contact.

"The case related by Dr. Girard in the *Gazette des Hôpitaux* (1866, p. 413) is interesting because the patient became electric at the same time that she entered a neuropathic state. The observation is as follows:

"A woman of thirty-six years, who was not of nervous temperament, suddenly changed her character; the smallest thing worried her and even made her beside herself. She had neuralgic pains at the top of her head and shooting pains, often very sharp. When she combed her hair in the dark she heard a crackling noise, and saw a bright instantaneous light, several centimeters long, separated by dark lines corresponding to the teeth of the comb. The flash became more brilliant the longer she combed. When the fingers were passed over the roots of her hair, a crackling was heard and a prickling was felt at the finger-ends. The ends of the hairs, when the comb had passed, stood up and separated one from the other. The passage of the comb through her hair gave her a disagreeable sensation and made her feel sleepy. . . . Mussy and Hosford, in *The American Journal of the Medical Sciences* (1837, p. 377), relate two cases that are nearly the same as this.

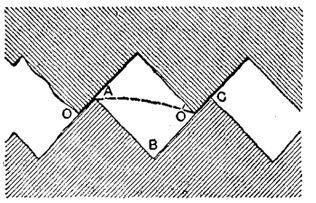
"But the most complete and really scientific observation is that of Dr. Féré (*Société de Biologie*, January 14, 1888). The case was that of a neuropathic woman who, about the age of fourteen years, noticed that her hair crackled and gave off sparks. At the age of twenty-seven years the phenomenon began to be more intense, her fingers attracted light bodies, fragments of paper and ribbons; her hair not only gave off sparks, but became difficult to arrange because of its tendency to rise and separate. When her clothes approached her skin, there was a luminous crackling, and then the clothing adhered to her body, sometimes so much as to interfere with her movements. The moral emotions increased the electric tension and the intensity of the phenomena.

"Moist weather diminished these phenomena and produced a sensation of lassitude and fatigue, while dry weather increased the electric tension and brought on a general excitation, a clearly noticeable activity. The phenomena were most marked on the left side, where sensorial troubles exist. M. Féré observed in 1884 a swelling of the lower limbs and various troubles of the circulatory system which disappeared under the influence of static electricity. The skin was extremely dry, as could be noted with a special form of hygrometer. The electrometer was spontaneously deviated to the right, and this deviation increased with the slightest friction. The patient's son, eleven years old, presented the same peculiarities.

"The important fact in all these cases is dryness of the skin produced by vasomotor troubles. It would be interesting to investigate this phenomenon further, for it appears to be accompanied by a peculiar nervous condition. Besides this, it may possibly afford an explanation of the legends that tell of aureoles around the heads of certain persons."—*Translation made for* THE LITERARY DIGEST.

Why Friction Lessens at High Speed.—The following explanation of why friction is less at high than at low speeds is due to Captain Galton, who gave it in connection with the Galton-Westinghouse brake trials in England in 1879. *Railway and Locomotive Engineering*, in a discussion of the subject (April), calls it the clearest explanation yet given. Says the writer:

"It should be borne in mind that any two surfaces which are placed in contact are not perfectly smooth surfaces, but have small inequalities or roughness upon them. The figure shows in a very exaggerated form what two surfaces in contact may be supposed to be like. When the surfaces are at rest relatively to each other, the hills of the upper surface will fit closely into the hollows of the lower one. But if the surfaces are in rapid motion past each other, the upper surface will not have time to fit itself into the lower, but would take a position like that shown in the figure. Then any point at O of the upper surface would first be dragged up to the vertex A, and would then fly across the space A C, till it struck some point O on B C. As the speed was greater, the distance through which O would fall in the passage would be less; consequently the distance O C would be less, and the work of dragging O up to the vertex C would be less also. Hence it might be seen how the actual work done per foot-run of service, or, in other words, the apparent coefficient would be less as the speed was greater."



SCIENCE BREVITIES.

ROUGHLY speaking, the world's consumption of sugar in the last fifteen years has doubled, while in Great Britain it has trebled per head in forty years, says *The Spectator* (London), referring to a recent article by Dr. Willoughby Gardner. "The English and Americans stand easily at the head of the list as the sugar-eating nations. Dr. Gardner establishes the fact that sugar is a potent creator of energy and maintainer of stamina. This, he contends, is not only proved by laboratory experiments, but by the case of the date-eating Arabs, the fine health of the sugar-cane-eating negroes, and the results obtained by Alpine climbers, Arctic explorers, athletes, and German soldiers fed on a special diet. Dr. Gardner's general conclusion is that the increased height and weight and the improved health of the English people in the last half-century are largely due to the increased consumption of sugar."

IN a recent lecture at the Royal Institution, London, Sir W. Roberts-Austen said, according to *The American Machinist*, that metals might be burned for the sake of the light and heat they produced. "The use of magnesium for light is familiar and may greatly extend. A shell of magnesium might be fired, and the light from the burning metal be utilized in illumination for war purposes, for the placing of guns, etc. The use of metals as fuel assumed magnificent proportions in the hands of Sir Henry Bessemer. The Bessemer process of making steel was alone rendered possible by the burning of metals as fuel. In the case of aluminum burning in oxygen, combustion could be started by a minute fragment of charcoal. By experiments he demonstrated how beautifully the welding of metals could be effected by the oxidation of aluminum, remarking that it was impossible to foretell what in the future might not be accomplished by this process in the way of industrial art. The welding of steel rails for tramways had been successfully made by this process."

"THE key which transmits the Morse signals to-day is practically the same used by Thomas A. Edison, Andrew Carnegie, and other telegraphers thirty years ago," says *Electricity*. "The twentieth-century telegraph-key, designed by a prominent official in one of the large telegraph companies, is intended to increase the speed of the operator, and to prevent telegraphers' paralysis. It is a radical departure from the one now in use. It consists of a handle that may be grasped by the whole hand or operated by the touch of any finger or part of the hand. It is unnecessary to retain a firm hold upon this handle, and the fingers may be shifted as desired during transmission. It can be turned completely around at will, so that any desired position may be secured instantly. It is the cramped position of the fingers on the familiar key-knob that causes paralysis of the operator's wrist, or at least great distress. This instrument has been in use on the *Journal-Examiner* leased wire, working direct from New York to San Francisco, a distance of 3,500 miles, a speed of 3,000 words an hour being maintained."

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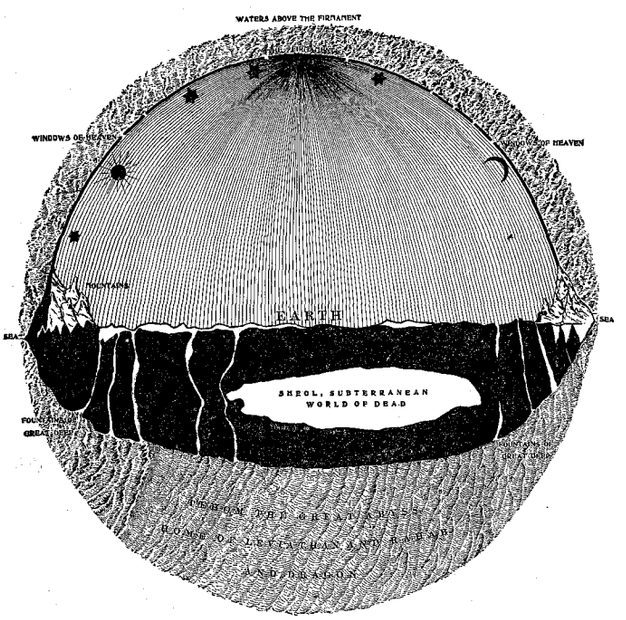
THE RELIGIOUS WORLD.

REVIVAL OF THE OLD HEBREW CONCEPTION OF THE UNIVERSE.

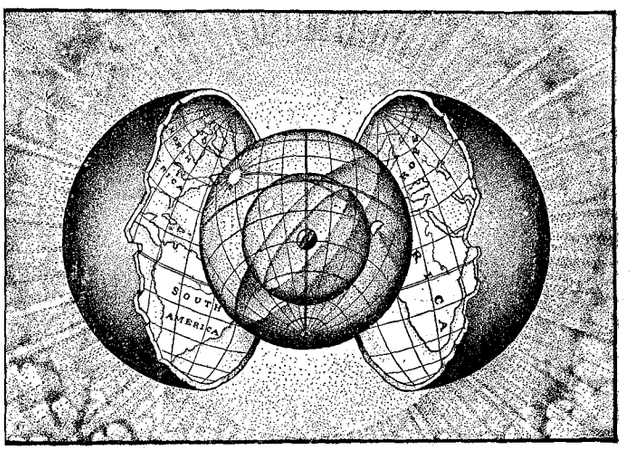
ONE of the most fertile fields of speculation since the beginning of human records has been that of cosmology. Among the many ancient cosmologies the Hebrew conception of the world, as found in the book of Genesis, is of particular interest to us because of the light it throws upon many passages in the Old and New Testaments. Like all the cosmologies which prevailed up to the time of Copernicus, who was a contemporary of Luther, the Hebrew conception was not heliocentric, but regarded the earth as center of all things visible and invisible. In a recent book by the Rev. Elwood Worcester, named "The Book of Genesis in the Light of Modern Knowledge," a cut is given illustrating the old Hebrew idea, which, he says, was responsible for many of the traditions afterward crystallized in the stories of Genesis. In this cut the earth appears as a level plain, above which is the firmament like a solid wall, extending in a semicircle, while below is "Sheol," the abode of the dead, and below this the "great abyss."

The whole forms a figure not unlike a hollow cell, and it is interesting to note that the conception bears some striking points of resemblance to the extraordinary "Koreshan Cosmology," proposed of late years by Dr. Cyrus Teed, of Chicago, and defended by him and his many followers by arguments drawn from the sciences of geography and optics. Dr. Teed, who bases his argument chiefly on an occult interpretation of the Bible, claims that the whole universe is a stationary hollow cell only eight thousand miles in diameter, the map being laid out on the inside instead of the outside of the shell, so that the people in New Zealand, for instance, might look across to the people in Europe except for the sun, moon, planets, and stars which form an inner



THE OLD HEBREW CONCEPTION OF THE WORLD.
Courtesy of Messrs. McClure, Phillips & Co.

nucleus of the cell, less than four thousand miles away. All life is cellular, he says, beginning with the protozoa and ending with the universe-cell. This theory possesses a certain serious value, in the opinion of some thinkers, for the reason that it brings to mind with startling force a realization of how little the general public actually knows at first hand of astronomy or cosmology, and how much is still taken on faith from our scholars, just as it was taken less than three hundred years ago, when the greater part of mankind still held to the Ptolemaic theory, and believed that sun, moon, and stars coursed daily about the earth. Even Milton, in writing "Paradise Lost," halted between the Ptolemaic and the modern Copernican theory. His view, a compromise between these two theories, may be studied from several charts in Masson's life of Milton, showing that he regarded what he terms "the world" as a crystal sphere or cell suspended by a golden chain from the semi-disc of "heaven" above, and "hell" as another semi-globe below the abyss of "chaos."



THE WORLD ACCORDING TO KORESH.
Courtesy of *The Flaming Sword*, Chicago.

A NEW ANALYSIS OF TOLSTOY'S RELIGION.

INTEREST in Count Leo Tolstoy still appears unabated throughout Europe and America. The *Revue de Paris* (May 1) contains a long and minute analysis, by Ivan Strannik, of Tolstoy's religious principles as set forth in his writings, many passages of which are quoted. Speaking of the excommunication of Tolstoy, the *Revue* says that excommunication, in Russia, formerly carried with it a loss of temporal as well as religious privileges. Excommunicated persons were outside the pale of the law. They could be robbed with impunity, nor had they the right to kill a burglar caught in the act. Excommunication, however, was long a dead letter, and when it was revived and directed against Tolstoy the ban pronounced was purely ecclesiastical; in fact, merely a recognition of the open rebellion against the church in which Tolstoy had been engaged for years. He left the church before the church expelled him. Even if the protection of the law had been withdrawn from him, he would merely have been forced to rely on his own expressed principles, which do not recognize the authority of magistrates of any sort.

The Holy Synod, in its reply to Countess Tolstoy, has admitted the truth of her charge that last year, when Tolstoy was very ill, the Synod decreed that Christian burial must be denied him if he died without having become reconciled to the church. Excommunication was contemplated then, but deferred because Tolstoy's death, which would have made it unnecessary, was momentarily expected. When he recovered, the church decided that it was time to act. After waiting so long, the Synod seems to have chosen an unfavorable time for publishing the decree. Coming in the midst of the university troubles, it has created great excitement; and the Government is as much embarrassed by its friends, the conservative clericals, as by its liberal opponents.

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One journal was compelled, on pain of suspension, to discontinue a series of articles hostile to Tolstoy.

The attempted assassination of the procurator, Pobiedonostzeff, while a poor example of Tolstoyan non-resistance, testifies to the exasperation of enlightened Russian youth.

The writer in the *Revue* continues in the main as follows:

The man whom the Orthodox Church has placed under its ban is essentially religious. Religious unrest has filled his life, it appears in all his works. It is customary to divide both life and works into two parts, the first purely worldly, the second evangelical; and Tolstoy in condemning his past as man and author admits this distinction. It is true that at a certain epoch Tolstoy embraced his faith; but he had long been seeking it, and the story of his life and his earliest works give evidence of the moral anguish which had always tormented him. As a schoolboy he speculated freely and boldly on religious and philosophical subjects, and began to doubt the existence of the material world. He noted with surprise that people seemed ashamed to practise everything enjoined by their religion, and the non-practical character of religious instruction troubled him. Hence the moral problem which haunted him ever after—to find a rule of conduct and to obey it. At nineteen he left the university and retired to his estates to better the condition of his peasants. The experiment failing, he entered the army and, later, traveled abroad. In France he witnessed an execution. The sight affected him deeply and caused him to lose faith in civilization.

"Tho men and civilization seek to prove that this punishment is salutary," he says in "My Confession," "for me my own heart is the sole judge, and I shall always deny it."

Freed from every prejudice and conventional authority, he gave himself to his chosen life with bitter pessimism. Literary success, tho doubtless agreeable, was yet a source of disquieting reflections. Why, for whom, do men write? He wished to do good to his fellows. But what is good, or evil? He knew not. He confided his doubts and troubles to his book, "War and Peace" and "Anna Karénina" are filled with them. His heroes struggle with moral and religious difficulties. One of them, Peter Besoukhof, does not find truth until he learns to know a man of the people, a simple and affectionate soldier ("War and Peace"). Levine, in "Anna Karénina," does not find peace until he has recognized the vanity of logic and the necessity of putting faith in the good above reason.

Tolstoy himself underwent a similar experience. He devoted his life to action, to community of thought and work with peasants. He had sought in vain from learned men the answers to the questions that tormented him; at last he turned, for the explanation of the reason of life, to the simple and ignorant. Before this, at one period, he had been very near suicide. Learning from the people that faith is the indispensable condition of life, he attached himself to the Orthodox religion. He did not yet see the radical difference between the teachings of the church and those of Jesus, which so greatly shocked him afterward. To the discrepancies which he did see "he tried to shut his eyes" ("My Religion"). But he found at last that there could be no compromise, that he must "deprive himself of the greatest happiness conferred by religion—the communion of man with his fellows," and definitely break with the church. This he did after discovering that the popular Orthodox tracts breathed a spirit directly opposed to the Sermon on the Mount. Then he sought an independent basis for his Christianity in the study of the Scriptures.

The Synod asserts with truth that Tolstoy rejects the following orthodox dogmas: the existence of a living, personal God; the divinity of Jesus; the immaculate conception; the virginity of Mary; the future life; the dispensation of rewards and punishments after death; the manifestation of the Holy Ghost in the sacraments; the doctrine of the eucharist.

It would be easy to find clear and formal denials of all these in his works. In "My Religion" there is no mention of a Creator. Elsewhere he says: "No one has ever seen, nor can know, an external God, hence the object of our life can not be to serve such a God." The denial of the divinity of Jesus necessarily follows. Tolstoy regards Jesus as a man who uttered some truths so profound that people took him for a God. He was called Savior because of the saving virtue of his doctrine, but he was not a Redeemer in the churchly sense. Man's fall through Adam's transgression and his redemption through the Son of God incarnate are among the fables which have crept into the Gospel ("The Gospels").

Of the future life, Tolstoy says in "My Religion": "According to all the Gospels, Jesus never affirmed individual resurrection and individual immortality; but whenever he encountered this superstition, which was introduced into the Talmud at that epoch, and of which not a trace appears in the Hebrew prophets, he invariably denied it."

Tolstoy opposes the church doctrine that the earthly life, being vain and impure, should be sacrificed to the life to come. "True life has nothing to do with past or future; it is the life of the present" ("The Gospels"). If the earthly life has no meaning, he says in "My Religion," what need we do but "live evil lives and pray to the good God"? Yet Tolstoy does not consider that death ends all. To do so would ignore the distinction between personal life and the life of humanity, which distinction is the very essence of Christianity. "The true life is that which adds something to the good accumulated by past generations, which increases this heritage and bequeaths it to the generations to come" ("My Religion"). In the same work he says that the memory of his brother, whose early death had deeply affected him, is the more durable because of the character of that brother's life. "This memory is not a mere idea, but it acts upon me precisely in the manner in which his life used to act. . . . Christ has long been dead, but his life of reason and love still exerts its power upon millions of men."

For hell and paradise, Tolstoy has nothing but derision. The idea of punishment inflicted by God seems to him contradictory to one of the fundamental principles of Christianity, and especially revolting if the divinity of Jesus be admitted. For how can we conceive that God punishes while a divine Christ proclaims forgiveness and preaches non-resistance to evil? As for rewards, no doubt happiness accompanies the practise of virtue, but it is not virtue's reward. There is no causal connection. Happiness is the perfect knowledge of the true sense of life, and this knowledge comes to him who lives rightly.

The sacraments, of course, are meaningless to Tolstoy. Marriage consists in "putting on metal crowns, taking a drink, turning thrice around a table to the accompaniment of hymns, and believing that thereby the carnal union of this man and this woman will be holy and quite different from others" ("Salvation is Within You"). Of baptism, confession, and the eucharist he is equally contemptuous. The veneration of images and relics he deems sheer idolatry.

But Tolstoy's hostility to the church is directed chiefly against the spirit of the church, which he defines as the literal acceptance of secondary dogmas and the complete oblivion of the essence of Christianity. It calls to its aid the brutal power of government, and the child brought into the church before he knows its errors is retained by fear of persecution. "The Government maintains the lie and the lie maintains the Government's power." Hence the sophistical and common belief that conformity is everything and virtue nothing. "The doctrine of Jesus, as expounded by the church, is that faith assures salvation, despite an evil earthly life" ("My Religion"). So we find the infanticide Matronia in "The Power of Darkness" baptizing her victim and hanging a cross about its neck. The church has fallen into the error of the Pharisees. One must choose between it and true evangelism, for one can not serve both God and Mammon. The Christian's first act should be to leave the church.

Tolstoy's religion is not a system of cosmogony. He regards the church story of creation as he does the theories of scientists, and science is to him mere unhealthy curiosity. His religion is positive and practical, not a mystical revelation deriving its force from the divine nature of its founder. It is a human invention approved by experiment which every one can make for himself. Try to live by the rules of the world or the philosopher or the church, and you will feel that your life is incoherent. With the principles of Jesus as your guide, your life will be good. Tolstoy seems to follow the positivists in distinguishing the knowable from the unknowable. The latter includes the eternal and absolute God and the creation of the world. It does not concern us; let us neglect it. Human life, on the contrary, is knowable and the only thing of interest, and to live well we need fixed principles of easy and general applicability. So Tolstoy is not only a positivist, but a utilitarian. He has no sympathy with those dogmatists who would do violence to human nature. He claims that his religion conforms with the true thought of

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Jesus as it appears in the Gospels when divested of apocryphal matter. He can not accept the Orthodox belief that the gospels in their present form are the unaltered product of revelation. Jesus neither wrote a book like Marcus Aurelius nor transmitted his doctrine to educated men as Socrates did. "He offered it to rude and ignorant men whom he met in his wanderings, and not until about a century after his death did men appreciate the great importance of his words and conceive the idea of reducing them to writing" ("The Gospels"). "The Russians are now the only people in the civilized world who, thanks to the censorship, ignore the results of the historical criticism of the past century and preserve the naive belief that the gospels of Matthew, Mark, and Luke were written as we have them, separately and each as a whole, by the authors to whom they are ascribed" ("The Gospels"). Yet the church does not attribute equal importance to every passage. Having no other *raison d'être* than the elucidation of mystic dogmas, it lays stress on the most obscure passages, in the attempt to trace back its authority to Christ. It selects what ought to be disregarded and neglects the essential part. It has committed this error of set purpose and with wonderful thoroughness.

Tolstoy's method of interpretation differs from that of the historians as well as from that of the church, for he does not regard Christianity either as a pure revelation or a simple historical development. The Gospels contain a practical doctrine, and are not to be treated as literary documents, but are to be compared with life. Reality is the touchstone by which the true text must be distinguished from the false. We see Tolstoy, then, alone "with his heart and the mysterious book" ("My Religion"). He compares himself to a man examining a bag of pebbles among which are a few rare pearls ("The Gospels"). He is prepared to distrust everything except the pure doctrine of Jesus. He even goes so far as to distrust Jesus himself. Profound philosopher tho Jesus was, he might have been mistaken now and then. As a matter of fact, Tolstoy finds that his errors were neither many nor serious; but he makes this remark concerning a point of minor importance: "That Jesus said and meant this can not be doubted—but was he right?" ("My Religion"). In any case the truth of a precept does not rest upon the personal authority of Jesus, but solely upon the character of the precept. "The law of gravitation is not true merely because it was announced by Newton. On the contrary. I know of Newton only because he discovered it, and I am grateful to him for having shown me this law." ("Work").

Tolstoy endeavors, then, to bring to the study of the Bible a mind like a child's, free from prejudice and false doctrine, and to discover truth, not by comparing texts, but by ignoring every sort of commentary. These are the principles of his exegetic method:

1. The problem is to separate the true Christian doctrine from other matter in the Gospels. The unsophisticated reader can not go astray, for the true principles are striking in their clearness and convincing force. The reader at once sees their accordance "with the inmost feelings of every seeker after truth" ("The Gospels"). Thus of chapters v., vi., and vii. of Matthew, containing the Sermon on the Mount, and the exhortations to turn the other cheek, to give up one's cloak, to be at peace with the world, to love one's enemies. The criterion of authenticity is the immediate perception of truth. What makes the Sermon on the Mount exceptional is the fact that "Jesus nowhere expresses himself so solemnly, or gives clearer, more intelligible moral precepts or any which find a stronger echo in the human heart. Nowhere does he address a larger number of common people" ("My Religion").

2. These elements being established, the rest takes care of itself. Every verse that agrees with them or logically flows from them is to be accepted. Jesus demanded, not sacrifice, but love; therefore every passage enjoining love and charity or forbidding hatred is authentic.

3. All passages which contradict the law of universal love are to be omitted. Tolstoy applies this criterion to the text on which the church bases its claim of divine origin. Tolstoy says: "The word church occurs twice in the Gospels . . . meaning merely an assemblage of people. But Christ could not have founded the church as we know it to-day with its sacraments, hierarchy, and pretension of infallibility, for none of these things is in accordance with Christ's teaching" ("Salvation Is Within"). Tolstoy does not obstinately refuse to employ the historical method; but he maintains that it should never dominate, but only be used to confirm moral exegesis.

The point of departure of Tolstoy's whole system is the principle of non-resistance expressed in Matt. v. 38-39, which he insists should be taken literally. His is therefore a religion of universal love. It is comprised in the five commandments of Jesus: To injure no one; to live chastely; to make no oath, promise, or engagement; to suffer and not resist evil; to love one's enemy as oneself. Tolstoy points out that non-resistance has nothing in common with the ascetic mortification of the body as a means of salvation. Future reward has no place in his religion, the object of which is to increase the sum of earthly happiness. It is in this that the morality of Jesus is at variance with the orthodox "Christian Talmud," which is a medley of Jewish and Christian ideas. St. Paul, who "never understood the true doctrine of Jesus" ("The Gospels") introduced ideas taken from the Pentateuch. But Jesus was not content with improving the old law; he abrogated it altogether.

Tolstoy's religious activity is not condemned by all Russian priests. One of them, Petroff, said recently: "The point for me to consider is not Tolstoy's behavior toward the church, but the attitude which the church should assume toward him. His teaching has been called Buddhist nihilism, as well as Darwinism. On the contrary, he is purely Russian. He recalls the peasant heroes who built the empire, and his wish is to build the kingdom of God on earth. . . . The laymen are not of my fold. They will not listen to the voice of a priest. It is here that Tolstoy appears. He leads you to the Gospel, his book of *all* hours . . . . For this he deserves profound gratitude."

Tolstoy's growing popularity annoys the Government. He has been ordered to retire to his estate of Yasnaia Poliana, where he and his are kept under police surveillance. A decree of banishment is even spoken of.—*Translation made for* THE LITERARY DIGEST.

THE NEW UNITARIANISM.

THE modern Unitarian movement, which originated in a revolt of certain Congregational churches under Channing early in the last century, has generally been regarded as standing mainly for protest against current orthodoxy, particularly against the doctrine of the Trinity and the vicarious atonement. It has even been spoken of as merely "negative," and "coldly intellectual." Now, however, after a period of controversy and reconstruction, a somewhat marked advance in denominational organization has been noted during the past decade. The spirit of this new Unitarianism is thus described by an editorial writer in the Boston *Transcript* (May 11), who has the advantage of studying Unitarianism in what is sometimes called its "holy city":

"The Unitarians of the first generation or two were almost universally undenominational, and most of them would have said with Channing: 'I am little of a Unitarian.' One of the leading ministers in Boston, Nathaniel L. Frothingham, said in his pulpit that he had never alluded there to the Unitarian controversy or used the sectarian name. It was under the sharpest protest that this party of independents accepted the Unitarian name as their own; and it is only within the last generation that they have made it their special possession. Channing predicted that there would grow up a Unitarian sect, because he saw that all religious parties breed in and in, spiritually and intellectually. What he prophesied has in a measure come to pass, in the growth of denominational unity amongst Unitarians, and in the gradual development of a willingness to work together for the promulgation of their faith. Fifty years ago the leading Unitarian churches gave nothing for the spread of Unitarianism. That day has quite passed away, and the giving is now liberal, if not enthusiastic, to all denominational purposes.

"In the early days of Unitarianism the spirit of independence was very strong in the churches, and they would not be bound by any outside authority of conference or general convention. A 'Handbook for Unitarian Congregational Churches,' just issued by the American Unitarian Association, shows how wide has been the departure from that attitude. That these churches can be marshaled without question into ecclesiastical ranks, and submit themselves to presbyter or bishop, is very far from being the

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case; but the change that has come about in the last quarter of a century is very considerable. Such a book would have been scorned and rejected forty years ago, but now it is accepted as a helpful aid in organizing and managing churches. It has no authority whatever, it must be understood, not being mandatory in the slightest degree. What is recommended by a committee, four men and two women, three ministers and three laymen, will be very widely accepted in the spirit in which it is offered. It does not seek for ecclesiastical control, but to bring to the individual church the results of the experiences of others. The committee condemns and approves, and in that way is helping to bring about a uniformity that once was wholly out of the question. It says that the traditional system of church organization 'is discredited,' and that 'it should never be reproduced in new churches.' Very cautiously this committee recommends the abolition of the private ownership of pews, and it also tentatively advises the discarding of the pew-renting system as not being democratic or wisest in administration. Such advising seems to be of the most gentle sort, and yet there has been much of change or it could not have been given to the churches in print. Even a greater advance has been made as to advising churches in regard to the selection of ministers. These changes are slight, but they are in the direction of unity, system, and denominational strength. That Unitarians will ever submit to ecclesiastical domination is not to be expected; but they have grown to be more denominational, to wish to actively propagate their faith, and to have a zeal for the name they bear. In fact, there has come to be a new Unitarianism, that has something of missionary earnestness and a real spirit of religious unity."

DR. GILBERT AND THE LATEST "HERESY" PROBLEM.

THE case of Dr. George H. Gilbert, which has been attracting attention among Congregationalists for the past two years, has at last been officially settled, and various opinions are expressed as to the decision. Dr. Gilbert, who for many years has been professor in the Chicago Theological Seminary, began to be an object of concern to his brethren in 1898, when he published an article in *The Biblical World* expressing a firm belief that those things which Jesus Himself did not plainly teach could not be regarded as essentials of Christian belief. The following year he read a paper before the Chicago Congregational ministers in which he endeavored to show that much of our theological thought regarding the death of Jesus had been drawn from Pauline sources rather than from the Synoptics (the first three Gospels). Shortly after this, Dr. Gilbert published a volume, "The Revelation of Jesus," in which he asserted that some articles of Christian belief, such as what he calls the "metaphysical union of Christ with God" and the "preexistence" of Christ, are not so plainly taught in the Gospels as to warrant insistence on them as among the essentials of belief. Immediately the floodgates of theological controversy were opened, and his views found both opponents and defenders. At a meeting of the directors of the seminary in 1900, a year's absence was allowed Professor Gilbert, in which to devote further study to the New Testament; and it was ordered that "unless the accord hoped for should appear, Dr. Gilbert should resign from the faculty." After a year of study at Dorset, Vermont, Dr. Gilbert found himself still of the same mind, and on May 8 he presented his resignation. Altho it is said that his suspension for heresy had already been determined upon by a majority of the board, a compromise was finally agreed upon, and his resignation was accepted without any reflections upon his orthodoxy.

Among adverse comments on the seminary's action is that of *The Outlook* (May 18), which says:

"Dr. Gilbert's resignation was accepted, so the board declares, not because of any theoretical or practical unfitness for the position, but 'because it is for the best interest of Professor Gilbert and of the seminary.' The board even warmly commends Dr. Gilbert's 'eminent ability in the line of study which he has made his own, his reverent and devout spirit, his unaffected piety, his whole-hearted devotion to his work, his conscientious loyalty to the truth as it is given him to see the truth, and the sweet and gracious spirit which has marked all his relationships with his students, his associates in the faculty and the board of control.' Even a secular newspaper can appreciate the situation—which would be ludicrous were it not so portentous—and naively remarks: 'The board declared Professor Gilbert the possessor of all those qualities which are usually supposed to make a man eminently fitted for such work as he has been doing for fifteen years past'—and yet accepted his resignation. In this inconsistent and unenviable position have the directors placed themselves. . . . After fifteen years of faithful, reverent, scholarly teaching, Professor Gilbert has been forced to step aside, because, tho he himself accepts the creed of the seminary, he does not find that the teachings of Jesus alone or by themselves emphasize as essential Christ's real preexistence or His metaphysical union with the Father. Here is left vacant a position which can be filled only by one who will not only believe the creed but will find it fully wrought out and emphasized in the teaching of Jesus. Who will care to occupy it?"

One the other hand, the Chicago *Advance* (Cong., May 16) supports the directors. It says:

"The final action of the directors of Chicago Theological Seminary in accepting the resignation of Professor Gilbert will, we believe, be generally approved. It is a subject for gratitude that the decision was unanimous, and that it was reached after such wise, charitable, and considerate treatment of a very difficult and delicate question. The seminary is a Congregational institution, and was founded and has been supported for the purpose of training young men for the Congregational ministry, and according to the doctrines which are commonly believed by the churches. It was not only so understood by the churches and the public, but was so declared in the articles of belief adopted and proclaimed by the institution. On this understanding the seminary appealed to the churches for support, and the churches cheerfully and generously responded. And upon the same understanding its professors have accepted positions in the institution as teachers. . . . . .

"The directors have also taken wholesome action respecting dangerous theological tendencies. How destructive some of these tendencies are has appeared from recent publications. The criticism which began with the Old-Testament prophets has extended to the Great Prophet Himself, Jesus Christ. All that is supernatural in His birth, in His life, is being eliminated. That a line must be drawn somewhere on these tendencies is apparent to every one who has any concern for the Christian faith. The directors have felt it necessary to draw the line at teaching which cast doubt upon the supernatural element in the history and person of Christ."

The Congregationalist (Boston) appears to think both sides are to be commended. It does not believe that the directors "have sacrificed the interests of genuine liberty to a desire for peace and a way out of a difficult situation"; and yet it thinks Dr. Gilbert's main points of Biblical interpretation, as set forth in his letter of resignation and carried out in his books, are in general accord with the views of a large number of modern Christian scholars." The difference between the new and the old methods of interpreting the Scriptures, it says, constitutes "a serious and trying feature of the church-life of to-day."

REFERRING to the newly adopted creed of the Maplewood Congregational Church, of Malden (THE LITERARY DIGEST, April 13), and to several other new creeds, including the celebrated creed of "Ian Maclaren," *The Universalist* (April 27) points out that none of these contain, even by implication, the doctrine of a future life. It says: "We take it that in neither case was there any design to leave out so vital a part of the Christian belief. But its omission is noticeable and remarkable. The particularity of each of these creeds makes the failure to specify a cardinal doctrine more glaring. Except for the prominence given in them to the name of Jesus Christ, either of these formulas, with several more that we have recently noticed, might be used by Frederic Harrison to institute his churches of the Religion of Humanity."

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FOREIGN TOPICS.

ENGLAND'S ALARM OVER THE MORGAN-LEYLAND "DEAL."

IS the whole British empire to be bought up by American millionaires? This is the question which agitates the London *Daily Telegraph* to the extent of three columns. The occasion of its uneasiness is the purchase of the Leyland line of steamships through the agency of Mr. J. Pierpont Morgan. It would be idle to blame British concerns for wishing to sell at a good price, says *The Telegraph*, and it adds:

"But the very fact that American syndicates can buy in our most prosperous interests upon terms irresistible to ourselves, and can still see their way to make their own money, is the really serious matter for thought in this sensational deal. After the sweeping *coup de main* by which one of the most important of our merchant fleets is about to be transferred in a mass to transatlantic ownership, we may well ask ourselves what position on the whole field of British commerce can be considered secure from the enveloping strategy of the Napoleon of finance. The organizer of the steel trust must be admitted after his latest feat in a series of colossal transactions to have acquired a better claim to the title of the Bonaparte of trade than any other figure who has appeared in modern industry."

The Telegraph can not extract much comfort from the fact that the Union Jack will continue to fly from the staffs of the Leyland steamers. It says:

"America has superseded our agriculture, beaten our coal output, left us far and away behind in the production of iron and steel, passed us at last in the total volume of exports. She has only commenced her final onslaught upon our carrying trade, and with these beginnings we may wonder, if such things are done in the green tree, what shall be done in the dry?"

Mr. Morgan's purchase, *The Outlook* (London) points out, was effected at the psychological moment:

"The United States is 'booming' in every department of her national life. Within a few years she has become a colonizing power, and from her watch-chain, so to speak, dangle the Philippines and the Isle of Cuba as mementos of the conquest of Spain. She has assumed first place as an exporting country, dispossessing Britain, and her national sentiment swells daily. Not a whit behind this general growth is the expansion of her industries by the efforts of individuals, deliberately calculated to obtain control of the world's trade. . . . In this operation [purchase of the Leyland line] (apart from its financial aspect to-day) we can probably see the beginning of the inevitable maritime competition of the United States with Britain. We are challenged by our children as we never have been hitherto. The United States views the prospect exultantly, and Mr. McKinley has commenced a triumphant progress of no longer unjustified spread-eagleism through thirty States of the Union. In fact, the world generally resounds with the American whoop."

The Guardian (Manchester) thinks that the Morgan-Leyland "deal" is chiefly remarkable as an illustration of the fatuity of American shipping laws. Here, it says, are American citizens anxious to invest a couple of millions or so in ocean steamers, and they are driven by their own country's laws to buy shares in foreign ships. "The United States lament the insignificance of their mercantile marine, but the truth is that the American mercantile marine is now to be looked for under alien flags."

The St. James's Gazette (London) tries to laugh off the whole matter. In an editorial under the title, "Guten Morgan," it gaily remarks:

"We shall soon want a Morgan daily newspaper—the 'Morgan Post,' or something of that sort. There is a rumor that the multimillionaire is looking over Paris, and will decide this week whether he wants it or not, and another that he will shortly take over the Bank of England and the houses of Parliament. Of course, we have no objection to American millionaire philanthropists distributing their money indiscriminately in England, or American heiresses financing our aristocracy by what are already sometimes called Morgan-atic marriages. Nor can we complain at being offered for our steamship companies considerably more than we ask for them, and being promised improved London locomotion at half the present prices. Yet there is a feeling of '*timeo Americanos et dona ferentes.*'"

The Mercury (Liverpool), on the other hand, declares that "there is something mortifying in the thought that the acquisition of so important a part of our shipping is, in the eyes of this financial magnate, only a chapter of a larger scheme with which we are not concerned."

CLERICALISM IN EUROPEAN POLITICS.

BEGINNING in a few sporadic religious incidents in several European countries, the battle between clericalism and its enemies has widened into a campaign which is now agitating the continent of Europe from Lisbon to St. Petersburg. In France, Italy, Spain, Portugal, and Austria-Hungary, the contest is progressing simultaneously. It is even now exercising a profound influence on continental politics, declares *The St. James's Gazette* (London). The French anti-associations bill (which makes illegal in France any association whose head or superior officer resides abroad) has passed the Chamber and is now before the Senate, with about even chances, so the news despatches tell us, of being rejected. A fierce journalistic and pamphlet war has been going on while the bill has been in the Chamber (see THE LITERARY DIGEST for January 26 and February 9), and the discussion continues with increased bitterness. To Englishmen, says *The Saturday Review* (London), the game of the French Government in this is as clear as day:

"It is to unite all sections of its supporters on the one basis they have in common—enmity to the church. We have had no demonstration in the debate of any real dangers to the existing régime that can be proved to flow from the machinations of any religious order. As we before pointed out, if it could be proved that any particular order or orders had been employing their members or funds to promulgate sedition, the government in self-defense might reasonably order their dissolution and confiscation of their funds. But we have had nothing of the kind. The supporters of the measure have talked much about mortmain and the criminal tendencies of religious vows; but beyond such vague declamations we have found few or no arguments."

The policy of hostility to the church inaugurated by the present republican government, concludes *The Saturday Review*, can not fail to have serious results for France:

"In order to consolidate a majority for the moment, they are imperiling the influence of France abroad and the stability of order at home. In the near and the far East and in Africa the great preaching and teaching organizations have been and are the promoters of French influence, and have taught native converts to look to the French Government as their protector. This will soon be so no longer."

Clerical organs are insisting that the attitude of the Waldeck-Rousseau ministry will result in the abdication by France of her position as protector of Christianity in the Orient. This, declares Juan de Reza, in *España Moderna* (Madrid, April), would mean a new triumph for the Germanic races, the apotheosis of brute force, and the admitted decline of the Latin peoples. The *Viedomosti* (St. Petersburg), on the other hand, declares that France is engaged in a justifiable Kulturkampf, and warns Russia that she may also be called upon to begin a campaign against clericalism. The more conservative French journals believe that the discussion over the religious orders will have a beneficial effect, even if the anti-associations bill fails in the Senate, as a distinct and growing reform sentiment looking to a more equitable adjustment of ecclesiastical and secular relations may be seen in the work of the moderate wing of the French Clericals. Paul

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Potter, writing in the *Nouvelle Revue* (Paris, May 1) suggests the formation of a liberal Catholic party which would tend to harmonize the clerical and nationalist views.

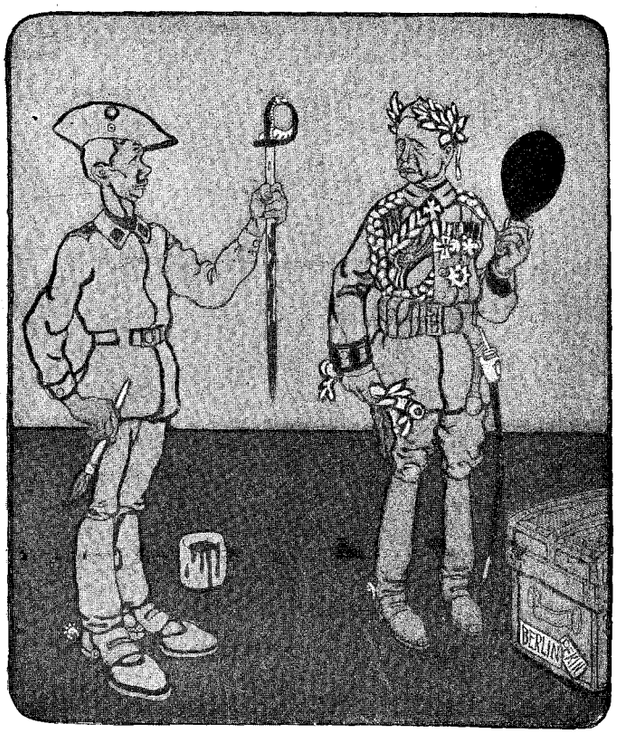
The Spectator (London) contends that the only way of combating clericalism is by liberalism, "by applying to the clericals the principles which they refuse and reject, and which they admit that they would not apply to liberals if they had the power." It continues:

"We dislike the [associations] bill because we believe it will strengthen what we so greatly detest, the extreme form of clericalism in the Roman Church on the Continent. It will tend to destroy the beginnings of liberal reform within the Roman Church, and will still further strengthen the influences which are placing the destinies of that church in the hands of the ultramontanes. . . . The true way to meet clericalism is by the preaching and practising of a nobler and higher creed, both in the political and in the spiritual world."

Altho there has been much heated comment on the recent action of the Austrian Archduke Ferdinand, heir-apparent to the throne of the Dual Monarchy, in accepting the presidency of the Catholic Schools Association and promising it his active support, the conservative press of Europe generally regards this action as merely one of "indiscreet good nature." The whole "*Los von Rom*" ("Away from Rome") agitation, however, has been given a new impetus by this incident. Nevertheless, the clerical press is jubilant. The *Vaterland*, official organ of the Austrian clerical party, publishes a long article congratulating the clericals on having secured the "advance adherence" of the next Emperor to their polity. The *Hlas* (Brünn, Moravia, published in Bohemian) declares: "The Catholic population has long been prepared and is only waiting for a leader. Now that it has found one, the emancipating force of Christianity will soon rid the whole empire of all the diseases of liberalism and radicalism." The *Steyrer Zeitung* (Styria) says: "'Long live Ferdinand the Catholic' should be the solemn, sincere, and joyful echo throughout our Catholic country." The *Neue Freie Presse* (Vienna) rebukes the archduke, and says: "The Austro-Hungarian monarchy is such a complicated organism that the prince who is called upon to rule it has more need than any other sovereign in the world to avoid all partiality and prepossession." The *Tageblatt* (Vienna) declares that, "inasmuch as Protestantism and its propaganda are stigmatized as high treason, the basis is provided whereupon the equality of all religious faiths is to be annihilated and the supremacy of the papacy is to be assured in all directions." The question assumes a grave political significance, in the opinion of *The Spectator* (London), as the clericals have a strong influence over the Slav peasantry, while the anti-clericals are openly looking to Germany for inspiration and aid. The foreign policy of the empire, says *The Spectator*, "collides with the ultramontane idea." It continues:

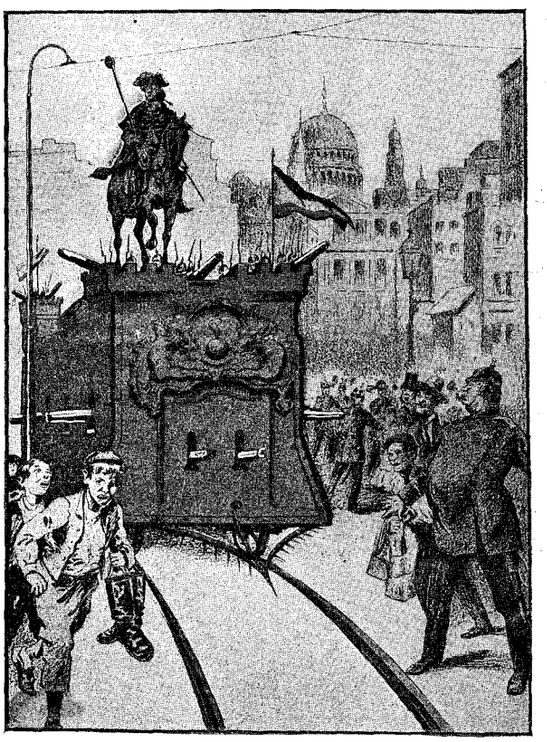
"If the clericals could trust Russia, an alternative combination would be possible, and might be tried; but can the papacy rely upon a heretical power, which has for one of its first objects the conversion of all its subjects to the Holy Orthodox Church? Rome does not love Greek Christians or make concessions easily to the Czars. Then there is the struggle of races. The clericals sway toward the Catholic Slavs; and the Germans, seeing that, regard ultramontanism with suspicion, declare that altho Catholics they will not be governed from Rome, and even in places threaten that, if the question is to be one between their race and their creed, they will in a body march over to the Protestant side. Small groups of pan-Germans have indeed done this already. We take that threat to be for the majority of Austrian-Germans a mere outburst of rhetoric; but it is always wise in considering tendencies to listen for the utterances of extreme men, and the movement alarmed, as well as shocked, great Catholic dignitaries."

The well-known French political writer, Alcide Ebray, declares (in the *Journal des Débats*, Paris) that the archduke's



PREPARING FOR THE RETURN HOME.

LIEUTENANT (to Waldersee): "Is the sabre blood-stained enough, your excellency?" —*Kladderadatsch, Berlin.*



THE NEW BERLIN ELECTRIC ARMORED TRAIN FOR THE PROTECTION OF ROYALTY AND THE PUNISHMENT OF DISLOYAL CITIZENS. (A satire on the Kaiser's recent speech.) —*Der Wahre Jacob, Stuttgart.*

GERMAN POLITICS IN CARTOON.

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action and speech were merely intended as a patriotic rebuke to the *Los von Rom* agitators, represented by the pan-Germans. He says:

"This [*Los von Rom*] agitation is but one of the many phases of the great struggle between Austro-Germanism and Austro-Slavism, or, in other words, the two ethnic elements which exist side by side in Austria and dispute the leadership. The Catholic hierarchy has plainly made common cause with the Slavic party, and, in politics, with the forces of conservatism. Therefore, and we believe no one will dispute this statement, the Austrian Germans accuse the church of manifesting 'anti-national' tendencies, because, in their view, the national character of Austria is naturally and essentially Germanic. This is the animus of the *Los von Rom* cry. But, as it is very difficult to detach an entire people from one church without causing it to adhere to some other church, Austria's rupture with Rome really means Austria's conversion to Protestantism. And so the origin of the movement has been more political than religious."

Los von Rom, concludes this writer, really involves the break-up of Austria and the incorporation of her German provinces with the German empire, and the future Emperor (the Archduke Ferdinand), in his patronage of the Catholic Schools Association, was "merely rebuking separatist tendencies which might be dangerous in the future state."

Hungary also has its clerical problem. The Hungarian religious associations have always been enthusiastically national and but little given to proselyting. The recent ultramontane attempt to reinstate the Jesuits (who were expelled by the Emperor Joseph II.) has precipitated much discussion and even rioting. The order of the Piarists, in Klausenburg, in refusing to admit Jesuits to their teaching staff, altho ordered to do so by their presiding bishop, has raised the question of the religious orders in the kingdom. The *Reichspost*, the ultramontane organ in Vienna, warns the orders throughout the empire that trouble is in store for them. Eventually their property will be seized, says this journal, which then continues: "May the Catholics and the religious orders themselves take an example of activity from the Free Masons and the Jews. It is good to pray, it is useful to publish devotional and ascetic tracts; but what is at present chiefly necessary is to circulate explanatory and instructive popular literature of all kinds."

The anti-clerical movement in Spain is closely allied to the revolutionary. The Protestant view of this movement as given by a writer who claims to have been for nearly a generation a resident of Spain. His account, as published in the Leipsic *Kirchenzeitung* (November 15), is substantially as follows:

There is really an "Away-from-Rome" movement in Spain as well as in Austria and France; but it is of a different character and serves different purposes. No reports can be made of a change of religious basis on the part of the greater number of the clergy or laity. The agitation is rather against the political policy pursued by the Vatican and its advisers. The movement, as at present represented by clergy, nobility, citizen, and peasant, is substantially the propaganda of the ultramontane ideas of Carlism, which the Pope and his cardinals, out of political foresight, will not sanction. Only recently the chief representative of the Pope in Spain, the Archbishop of Toledo, experienced the displeasure of the Catholics on this account. He would not attend the Spanish Catholic Congress at Burgos because of his fear of Carlism, and his absence not only called forth sharp comment, but he was actually censured by his church subordinates.

To what degree this spirit will display itself was seen in an article recently published in the *Siglo-Futuro*, by Peter Montano, who is the religious teacher of King Alfonso XIII. In the course of this article, the writer condemned in the most unqualified terms all the achievements of modern progress, such as freedom of the press, religious freedom, parliamentary governments, etc., all of which he declared to be mortal sins. Then he compared the policy of Leo XIII. with Pius IX., and subjected the former to sharp criticism. This article aroused such an agitation in parliament and press that the Queen was compelled at once to dismiss the writer from his high and influential position, and he no longer has charge of the spiritual instruction of the young King.

On the other hand, several manifestoes have been issued recently by the new Minister of Education, De Romanones, which are reproduced in the Munich *Allgemeine Zeitung*. The first starts out with an unequivocal declaration in favor of the principle of freedom in scientific research, and demands this for the university teachers. It is directed against the so-called "free" faculties, which had been established in recent years by the ultramontane party, and over which the state has had no right of supervision. The minister declares that henceforth these faculties must be placed on an equality with the institutions of the state, otherwise the work of the former will not be recognized and they will receive no assistance from the public treasury. The standing of a university teacher must henceforth be determined solely by his scientific attainments.

The religious troubles in Portugal are believed to be the result of long-standing discontent with the legal influence of the religious associations, which was brought to a climax by the alleged abduction of a young girl who was placed in a convent against the wishes and without the knowledge of her parents. The Government has just issued a decree, which is given, from the Lisbon *Official Journal*, by the correspondent of *The Times* (London) as follows:

In addition to secularization, the conditions essential for such associations to secure a legal status include the following: (1) They must devote themselves to works of benevolence, charity, education, and teaching, or to the propagation of the faith and civilization; but in the latter case their activity must be confined exclusively to the colonies; (2) the supreme direction of each association must be in the hands of Portuguese citizens, unless the association is composed exclusively of foreigners. It appears from several clauses of the decree that a period of six months is allowed for the secularization of existing congregations.

Almost all the members of the proscribed Portuguese associations (Franciscan, Jesuit, and Benedictine), says this correspondent, have departed for Austria, encouraged by the recent action of the Archduke Ferdinand.

Many of the Italian and German papers contain bitter attacks on the religious associations and on the Vatican itself, the *Tribuna* (Rome) and the *Kreuz-Zeitung* (Berlin) making some of the most violent of these attacks. *The Outlook* (London), in commenting on the recent papal consistory, says of the Pope himself:

"It is not Leo's mere teachings, but rather his practical success in their application, that lends luster to his life and will fashion the future of the papacy. In many lands he has held the balance between the people and their crowned and uncrowned rulers. So deftly has he poised the scales on every occasion that not one murmur has been heard from prince or proletariat against the equity and soundness of his ruling."

In the United States, continues *The Outlook*, the movement of "associations" is "against 'the bloated capitalists and companies,' and the Pope's one notable intervention there has been in favor of the workman." In all America, North and South, it concludes, "while supporting popular rights the Pope is well regarded by the various governments, and his highest representatives in the United States are on cordial terms at Washington." *The Spectator* (London) regards the action of the consistory in maintaining the ascendency of Italy in the Sacred College as "unwise from a political standpoint." The steady adherence to Italians, it says, "helps the tendency of Roman Catholicism to become the creed of the Latin world and of no other."—*Translations made for* THE LITERARY DIGEST.

The Canal System of Austria.—While the Prussian Government is having considerable difficulty in persuading its parliament to accept its proposals for improving the internal communications of the country by means of canals, popular en-

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thusiasm in Austria for a canal scheme is pushing the authorities faster than they evidently care to move. The Austrian canal scheme will make a magnificent series of connections between the chief waterways of Central and Eastern Europe. The junction of the Danube with the Oder and the Vistula will permit of navigation right up to the Russian frontier, and will eventually form part of a grand connecting link between the Baltic and the Black Sea. Another connection will be between the Danube and Elbe, similarly forming a navigable road from the North Sea to the Black Sea. Finally, these two series of canals will themselves be joined, and the whole will form a superb network of waterways, which, says *The St. James's Gazette* (London), can not fail to be of immense benefit to the whole of the Austrian empire.

AUSTRALIA'S FIRST PARLIAMENT.

THE press of the entire British empire is unanimous in congratulating the new Australian commonwealth on the auspicious opening of its first parliament. The great dominion at the Antipodes, says *The Chronicle* (London), is "a Britain forged without the hammer of a Vulcan or a Thor and molded without the blood of internecine conflict." *The Daily News* (London) also comments on Australia's peaceful entrance into the family of nations:

"The rivets that hold that nation together were forged by peaceful discussion, and were driven home by the will of the people constitutionally expressed. No war, with all its horrors and miseries, has been necessary to weld Australia's states into one commonwealth. The new nation has now set out on its political career amid all the signs of prosperity and harmony. There are parties, but no factions. No section of the people stands sullenly apart weighed down by a bitter sense of oppression, but all join in loyal unison to acclaim the great state that they themselves have created."

Without a particle of jealousy, with pride and hope, says *The Times* (London), we watch this new constitutional development. "Let the genius of a young and virile race have full play, and let the son surpass the father in their common aims." The Australian is much better off than the American, declares *The Tribune* (Winnipeg). He has "a larger income, has more voice in the government of the country, is freer, better educated, and better off in other ways, than the average man in the United States." Political independence is also more real in Australia than in the United States, in the opinion of *The Tribune*, which says further:

"In the United States 'labor' votes for one or other of two machine parties. Australia is the land of victorious labor parties; in the United States they do not exist. There the workingman seems content to be the political tool of partizan machines, that, in turn, are the tools of corporations and financiers. In the one country he is the political ruler, in the other he is in the political power of the Rockefellers, Hannas, and Crokers."

The Melbourne *Argus*, which favors free trade, in speaking of the problems which face the parliament, says:

"The wonder of these latter days is the manner in which science is swiftly annihilating distance, and allowing the surplus of one spot to be used to remedy the deficiency of another. And the pitiful spectacle of these same wonder-working days is that of befogged high tariffists fighting against science in their vain effort to kill international exchange, even as Dame Partington struggled with her mop against the inrushing Atlantic Ocean."

Björnson's Characterization of the French.—A rather interesting opinion of the French people and their relation to the rest of the world is given by Björnstjerne Björnson, the Norwegian writer and political leader. In an interview with a representative of the *Revue Hebdomadaire* (Paris), he said:

"As for the French people, I will avow frankly that I am utterly incapable of understanding them. They do not understand us; we do not understand them. . . . You speak of the influence of Scandinavian dramatists on the younger school of French dramatists. Why, it has no influence whatever. You say that Curel and Brieux show signs of that influence? Not the least in the world. They know nothing of Scandinavian drama; they understand nothing of it, and, what is more, they never will understand anything of it; and the same may be safely said of the French public.

"You see, in our old continent there are two distinct races. On the one hand the United States of Europe—cosmopolitans, if you like; on the other hand is France, quite alone, as if shut in by a Chinese wall. In fact, for a long time I have thought of the French as the Chinese of Europe. The better I learn to know them the more I am confirmed in my opinion. Travel about Europe and come in contact with Norwegians, Germans, English, Austrians, and Italians, and you will find that you have many points of interest in common. You understand each other, often with half a word. Many of your ideas are the same, and your ways of looking at things. When you have to do with a Frenchman it is entirely different. You are up against a Chinese wall at once. I do not wish to institute any damaging comparison, or to disparage French culture. Nor do I wish to give the impression that I think that they ought to change. It is the best for them. All the same, they are as set as a bronze figure. Everything passes by without making the slightest impression. But why should it not be so? French culture is of the highest grade; in many points it is most admirable. But to us outsiders, it is entirely beyond comprehension. We Scandinavians and other cosmopolitans have no right to sit in judgment on the French, simply because we can not understand them and are therefore not capable of judging justly."—*Translation made for* THE LITERARY DIGEST.

WHY RECENT FRENCH HISTORY IS PROHIBITED IN FRENCH SCHOOLS.

THE circular recently issued by the French Minister of Education to all the colleges and lycées in the republic forbidding instruction in French history later than the year 1875 has called forth much adverse comment. An article in the *Courrier des États-Unis* (New York) shows that the terms of this circular prescribes that instruction in the domestic history of France must hereafter end with the adoption of the new constitution in 1875. Even in tracing the effects of remote events, such as the great revolution, the minister specifically directs that the process shall stop at 1875. Moreover, all books not in conformity with this program are prohibited, both as text-books and as library books, and the rectors are enjoined to see that the students have no access to such works. Hitherto instruction in French internal history has been carried down to within quite recent years.

Those who favor the measure claim that current history has been frequently distorted by political bias, and declare that the measure was rendered necessary by the attempts of politicians to gain a university following. The minister, they hold, being unable to insure the impartial presentation of facts, did well to secure the "neutrality of ignorance." The bulk of the criticism, however, is to the effect that it is absurd to graduate young men who have no knowledge of the internal history of their country during the past quarter of a century. The *Courier* says, by way of comment:

"As this fateful date of 1875 does not apply to foreign affairs, these young men will learn of the conquest of Egypt by England without learning why France had no share in it. They will learn that in 1885 there was a Franco-Chinese war which overthrew the Ferry ministry, but why or how will be concealed from them. It has been asserted that the measure is really due to the imprudence of a few university professors who were permitted to take part in the Dreyfus agitation. Others claimed the same privilege, and great confusion ensued. Now the ministry of public instruction, which, by its laxity, is responsible for the whole trouble, has gone to the other extreme."—*Translation made for* THE LITERARY DIGEST.

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MISCELLANEOUS.

HOW JACOB A. RIIS BECAME A NEWSPAPER MAN.

MANY who read the books and magazine articles of Jacob A. Riis—who has told the more fortunate half of New York City "how the other half live"—may not know that Mr. Riis is the head police reporter on the New York *Sun*, and that he has been a reporter for nearly thirty years. In his autobiography, now running in *The Outlook*, he says that his father had hoped that he would follow some literary pursuit, but that he himself was determined to be a carpenter. So, in the ancient town of Ribe, on the north coast of Denmark, where he was born and brought up, the young man followed the carpenter's trade until, disappointed in a love affair, he left Denmark and came to America. He wandered about New York State and Pennsylvania, working at odd jobs, often with too little to eat, until the outbreak of the Franco-Prussian war. Now, thought young Riis, is the time to help humiliate Prussia, the old foe of Denmark; and he tried to get passage to France, but without success.

An article in *The Sun* on the subject led him to apply to Charles A. Dana, the editor, for a chance to get into the war. Dana smiled and explained that an editor and a recruiting agent are not the same thing. The narrative continues:

"I turned to go, grievously disappointed, but he called me back.

"'Have you,' he said, looking searchingly at me, 'have you had your breakfast?'

"No, God knows that I had not; neither that day nor for many days before. That was one of the things I had at last learned to consider among the superfluities of an effete civilization. I suppose I had no need of telling it to him, for it was plain to read in my face. He put his hand in his pocket.

"'There,' he said, 'go and get your breakfast; and better give up the war.'

"Give up the war! and for a breakfast. I spurned the dollar hotly.

"'I came here to enlist, not to beg money for breakfast,' I said, and strode out of the office, my head in the air, but my stomach crying out miserably in rebellion against my pride."

After further experience with the inhospitality of New York that brought thoughts of suicide to his mind, then a trip to friends in Philadelphia, and a fairly comfortable winter in Jamestown, N.Y., he went to Buffalo, where he found work with a builder, who discharged him, however, after a rather warm argument on religious matters. To quote again:

"It was about this time I made up my mind to go into the newspaper business. It seemed to me that a reporter's was the highest and noblest of all callings; no one could sift wrong from right as he, and punish the wrong. In that I was right. I have not changed my opinion on that point one whit, and I would rather die a good reporter than a millionaire. The power of fact is the mightiest lever of this or of any day. The reporter has his hand upon it, and it is his grievous fault if he does not use it well. I thought I would make a good reporter. My father had edited our local newspaper, and such little help as I had been of to him had given me a taste for the business. Being of that mind, I went to *The Courier* office one morning and asked for the editor. He was not in. Apparently nobody was. I wandered through room after room, all empty, till at last I came to one in which sat a man with a paste-pot and a pair of long shears. This must be the editor; he had the implements of his trade. I told him my errand while he clipped away.

"'What is it you want?' he asked, when I had ceased speaking and waited for an answer.

"'Work,' I said.

"'Work!' said he, waving me haughtily away with the shears; 'we don't work here. This is a newspaper office.'

"I went, abashed. I tried *The Express* next. This time I had the editor pointed out to me. He was just coming through the business office. At the door I stopped him and preferred my request. He looked me over, a lad fresh from the ship-yard with horny hands and a rough coat, and asked:

"'What are you?'

"'A carpenter,' I said.

"The man turned upon his heel with a loud, rasping laugh and shut the door in my face. For a moment I stood there stunned. His ascending steps on the stairs brought back my senses. I ran to the door and flung it open. 'You laugh!' I shouted, shaking my fist at him, standing half-way up the stairs, 'you laugh now, but wait—' And then I got the grip of my temper and slammed the door in my turn. All the same, in that hour it was settled that I was to be a reporter. I knew it as I went out in the street."

Selling extension-tables and flat-irons was the occupation by which young Riis next made himself useful to the world, after which he was again found in New York City. While attending a school of telegraphy he saw an advertisement in a newspaper offering the position of city editor on a Long Island City weekly to a competent man.

"Something of my old ambition stirred me. It did not occur to me that city editors were not usually obtained by advertising, still less that I was not competent, having only the vaguest notions of what the functions of a city editor might be. I applied for the job, and got it at once. Eight dollars a week was to be my salary; my job, to fill the local column and to attend to the affairs of Hunter's Point and Blissville generally, politics excluded. The editor attended to that. In twenty-four hours I was hard at work writing up my then most ill-favored bailiwick. It is none too fine yet, but in those days, when every nuisance crowded out of New York found refuge there, it stunk to heaven.

"Certainly I had entered journalism by the back door, very far back at that, when I joined the staff of *The Review*. Signs of that appeared speedily, and multiplied day by day. On the third day of my employment I beheld the editor-in-chief being thrashed down the street by an irate coachman whom he had offended, and when, in a spirit of loyalty, I would have cast in my lot with him, I was held back by one of the printers with the laughing statement that that was his daily diet and that it was good for him. That was the only way any one ever got any satisfaction or anything else out of him. Judging from the goings on about the office in the two weeks I was there, he must have been extensively in debt to all sorts of people who were trying to collect. When, on my second deferred pay-day, I met him on the stairs, propelled by his washerwoman, who brought her basket down on his head with every step he took, calling upon the populace (the stairs were outside the building) to witness just punishment meted out to him for failing to pay for the washing of his shirts, I rightly concluded that the city editor's claim stood no show. I left him owing me two weeks' pay, but I freely forgive him. I think I got my money's worth of experience."

Book canvassing was next adopted, with the result that on more than one day he had nothing to eat. One evening, after two such days had happened to come in succession, young Riis and his dog "Bob" were sitting on the steps of the Cooper Institute when the principal of the telegraph school, passing by, happened to spy him, and remembered that the manager of a downtown news bureau had asked him to find him a bright young fellow whom he could break in. The pay was to be ten dollars a week. The next morning early Riis made his application to the manager of the bureau:

"He looked me over a little doubtfully, but, evidently impressed with the early hours I kept, told me that I might try. He waved me to a desk, telling me to wait until he had made out his morning book of assignments; and with such scant ceremony was I finally introduced to Newspaper Row, that had been to me like an enchanted land. After twenty-seven years of hard work in it, during which I have been behind the scenes of most of the plays that go to make up the sum of the life of the metropolis, it exercises the old spell over me yet. If my sympathies need quickening, my point of view adjusting, I have only to go down to Park Row at eventide, when the crowds are hurrying homeward and the City Hall clock is lighted, particularly when the snow lies on the grass in the park, and stand watching them a while, to find all things coming right. It is Bob who stands by and watches with me then, as on that night.

"The assignment that fell to my lot when the book was made out, the first against which my name was written in a New York editor's book, was a lunch of some sort at the Astor House. I have forgotten what was the special occasion. I remember the bearskin hats of the Old Guard in it, but little else. In a kind of haze, I beheld half the savory viands of earth spread under the eyes and nostrils of a man who had not tasted food for the third day. I did not ask for any. I had reached that stage of starvation that is like the still center of a cyclone, when no hunger is felt. But it may be that a touch of it all crept into my report; for when the editor had read it, he said briefly:

"'You will do. Take that desk, and report at ten every morning, sharp.'

"That night, when I was dismissed from the office, I went up the Bowery to No. 185, where a Danish family kept a boarding-house up under the roof. I had work and wages now, and could pay. On the stairs I fell in a swoon and lay there till some one stumbled over me in the dark and carried me in. My strength had at last given out.

"So began my life as a newspaper man."

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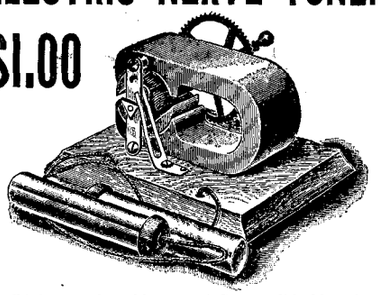

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Sonnet.

By WILLIAM WATSON.

[Written in Sidney Lee's "Life of Shakespeare."]

Lee, who in niggard soil hast delved, to find
What things soever may be known or guessed
Of him that to the ages gives no rest,
The world-watched secret peak of human mind;
Thy choice was well, who leav'st to fools and blind
All visionary, vague, fantastic quest.
None to the Presence hath more nearly pressed,
Nor hast thou him dis-served to serve mankind.

'Tis said of certain poets, that writ large
Their somber names on tragic stage and tome,
They are gulfs or estuaries of Shakespeare's sea.
Lofty the praise; and honor enough, to be
As children playing by his mighty marge,
Glorious with casual sprinklings of the foam.

—In May *Fortnightly Review* (London).

Convicted.

By EDWIN L. SABIN.

"There is no God!" he, mocking, said. "Behold,
Honor have I, and happiness, and gold.
Abundantly from day to day I live.
What more, I ask you, has your *God* to give!"
And so he went his way—until that night
Which comes at last, when all our fancied might
From out our clutch like running water slips.
"Oh God!" he prayed, between his bloodless lips.

—In June *Chautauquan.*

Night in the Desert.

By CLINTON SCOLLARD.

With star-dust scintillant the vault is sown;
But the vague vastitude of lower air
Is as a purple shroud about the bare
And billowy sand-waste ominously lone.
Heavy with sleep, no more the camels moan;
Slumber has sealed the pious pilgrim's prayer;
And, save the lion, loping from his lair,
There is no wanderer in this desert zone.

The silence quivers if one starts from dreams,
But not with sound. The rigor of suspense
Were broken could a bird or brook but sing.
But ah! the stillness that so breathless seems!
The awful solitude, the imminence
As of some unimaginable thing!

—In June *Smart Set.*

PERSONALS.

"Two Wandering Boys."—"Stage Notes, No. 9," one of a series of interesting articles written by Clara Morris for *The Critic*, appears in the May number of that magazine. The following incident is narrated:

"The late John E. Owens, while acting in Cincinnati, had a severe cold, was feverish, and, fearing for his throat, which was apt to give him trouble, he had his physician—an old friend—come to see him behind the scenes. The doctor brought with him an acquaintance, and Mr. Owens asked them to wait till the next act was over to see how his throat was going to behave.

"It's always a dangerous thing to turn outsiders loose behind the scenes, for if they don't fall into traps or step into paint-pots, they are sure to pop on to the stage.

"Mr. Owens supposed the gentlemen would stop quietly in his room; but not they—out they wandered on discovery intent. A well-painted scene caught the doctor's eye. He led his friend up to it to take a better look—then, as only part of it was visible from where they stood, they followed it along.

"Mr. Owens and I were on the stage. Suddenly his eyes distended. 'What in the devil!' he whispered. I looked behind me, and at the same moment the audience burst into shouts of laughter—for right into the center of the stage had walked, with backs toward the audience, two tall gentlemen, each with a shining bald head, each tightly buttoned in a long black overcoat, and each gesticulating with a heavy cane.

"I whispered to Mr. Owens, 'The two Dromios,' but he snapped out, 'Two blind old bats!'

"When they heard the roar behind them they

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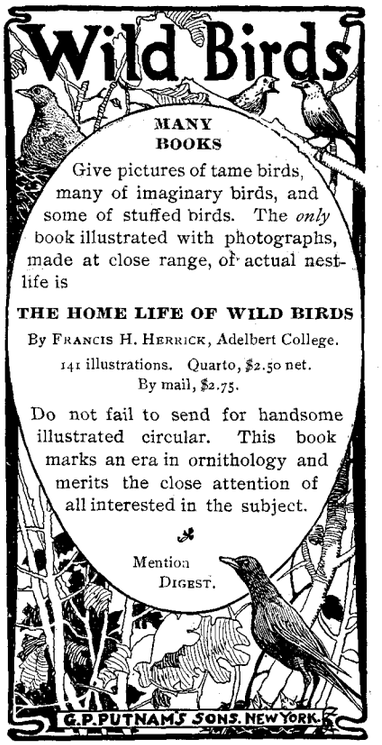

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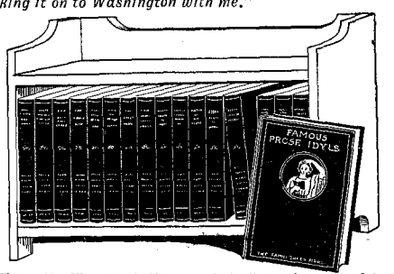

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turned their heads, and then a funnier, wilder exit I never saw than was made by these two dignified old gentlemen—while Owens added to the laughter by taking me by the hand, and, when we had assumed their exact attitude, singing 'Two Wandering Boys from Switzerland.'"

Personality of the Chinese Dowager-Empress.—The Dowager-Empress is not as black as she has been painted, if we are to believe Lady Macdonald (wife of Sir Claude Macdonald, former British ambassador to China). In *The Empire Review* (London, April), Lady Macdonald declares that the Dowager-Empress is a woman of great strength of character, but "genial and kindly and well liked by her immediate surroundings." Of her personal appearance, Lady Macdonald says:

"Tho over sixty she is still a young-looking woman with jet-black hair and kindly dark eyes; in repose her expression is stern, but when she smiles it lights up and all traces of severity disappear; her face is not of the ordinary Chinese or Manchu type, and she might in another part of the world pass for an Italian peasant. In stature she is short and slight, but wearing the Manchu shoe adds at least three inches to her height; her hands and feet are small and well formed, the greatest disfigurement, from our point of view, being the two gilt nail protectors three inches long, which she, in common with all the princesses, wore on one hand to protect the nails beneath from breaking. She was richly dressed in a yellow brocaded coat lined with fur, and blue silk embroidered petticoat down to her feet, her hair being dressed *à la* Manchu in two big bows showing on either side of her head from which dangled pearl ornaments, and a bandeau with graduated pearls, the largest as big as a chestnut, encircled the front of her head. Her face was entirely unpainted, differing in this respect most markedly from all other court ladies."

MORE OR LESS PUNGENT.

A Good Bookkeeper.—"It takes Tom a day and a night to tell a story." "He'd make a good bookkeeper, I should think." "Why?" "Never short in his account."—*Yale Record.*

Strong-Willed.—KIND LADY: "It must be hard to get along without working?"

TRAMP: "Indeed it is, M'am; yer have no idea how strong de tem'tation ter go to work is, sometimes."—*Brooklyn Life.*

Better Days.—BEGGAR (preliminarily): "I've seen better days."

BUSY MAN: "So have I; looks as if it had set in for an all-day drizzle. Confoundedly unpleasant. Got to take 'em as they come, tho. Tra, la, la."—*Tit-Bits.*

The Proper Age.—HE: "What do you think is the proper age for girls to marry?"

SHE: "Oh! about nineteen."

HE: "Indeed! And how old are you?"

SHE: "Oh, about nineteen."—*Tit-Bits.*

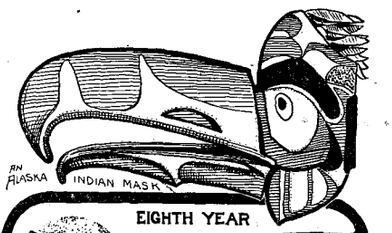
She Was Speaking.—NURSE GIRL: "I lost track of the child, mum, and——"

ALARMED MOTHER: "Good gracious! Why didn't you speak to a policeman?"

NURSE GIRL: "I wuz speaking to wan all the toime, mum."—*London Fun.*

When Women Rule.—"Have you been able to catch the speaker's eye?" asked the first lady legislator. "Have I?" rejoined the second legislator. "Well, rather. I wore my navy blue bengaline with the heliotrope sleeves, and the speaker couldn't keep his eyes off me."—*Tit-Bits.*

Funny.—Wu Ting Fang, the Chinese Minister, on being asked the other day if there were any Chinese humorists, replied that there were some very good jokes in Chinese literature. "Tell one," said his visitor. "Well," said Mr. Wu, "this is a famous Chinese story: There was once a traveler who stopped at the house of a friend for refresh-



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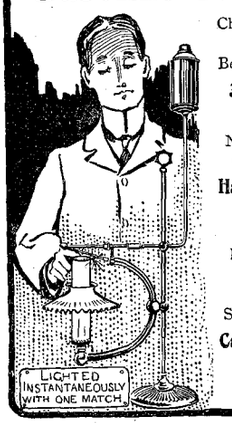

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ment. He asked for a cup of tea. The friend had no tea, but said he would send his son to borrow some from a neighbor. The wife put a pot of water on the fire to boil. The son did not return, and several times it became necessary to add cold water to that boiling in the pot. Finally the wife said: 'Inasmuch as the tea does not seem to be forthcoming, perhaps you had better offer your guest a bath.'"—*The Philadelphia Record.*

Testing His Temper.—"A year or two ago," said a young man to a friend, "I spent a few weeks at south coast watering-places. One day I saw a machine which bore the inscription, 'Drop a penny in the slot, and learn how to make your trousers last.' As I hadn't a great deal of money I thought an investment of a penny to show me how to save the purchase of a pair of trousers would be small capital put to good use, so I dropped the required coin in and a card appeared. What do you suppose it recommended as the way to make my trousers last?"

"Don't wear 'em, I suppose."

"No."

"What did it say?"

"Make your coat and waistcoat first."—*Tit-Bits.*

Current Events.

Foreign.

CHINA.

May 21.—In a statement to the British House of Commons, Lord Cranborne declares that Chinese affairs are entering on a more pacific stage; that three high-placed delinquents were recently executed, three more were permitted to commit suicide, and that the powers demanded the punishment of 170 provincial culprits.

May 22.—General Chaffee and the Ninth Infantry leave Peking; the Chinese natives petition the American troops to remain.

May 23.—The proposition of the American Government to secure a reduction in the war indemnity demands on China from $337,000,000 to $200,000,000 is unanimously rejected by the other powers.

May 26.—Emperor Kwang Su sends orders to his agents in Peking to prepare the imperial palaces for occupation by the court on the departure of the foreign troops; friction between the allied soldiers leads to the shooting of a German soldier by an American sentry; the German squadron in Chinese waters is ordered home.

SOUTH AFRICA.

May 20.—General Kitchener reports fighting during the past week in South Africa, showing considerable losses by Boers in killed, wounded, and captured.

May 23.—Martinus Pretorius, first President of the South African Republic, dies at Potchefstroom, Transvaal.

May 25.—The Boers attack a British convoy in the Transvaal, killing four and wounding thirty men.

OTHER FOREIGN NEWS.

May 20.—Andrew Carnegie gives $10,000,000 to establish free education for Scottish pupils in four Scottish universities.

In the second trial of speed of Sir Thomas Lipton's new challenge yacht, *Shamrock II* beats *Shamrock I* by about a minute in a triangular course of seven miles.

May 22.—*Shamrock II* has all her spars carried away in a hard breeze off the Solent; King Edward, who was on board the challenger, narrowly escapes death; the accident will probably delay the race for the cup.

The new Russian loan is largely over-subscribed at Paris banks; plans to connect the Black and Caspian seas are laid before the Russian Minister of Finance.

May 23.—Sir Thomas Lipton asks the New York Yacht Club to postpone the date of the Cup contests until the first week in October.

Gaetano Bresci, the assassin of King Humbert, commits suicide in San Stefano prison.

The volcano of Keloet, Java, bursts into eruption, and great loss of life is reported.

May 24.—An explosion in a Welsh colliey in the Rhondda Valley entombs eighty-three miners; five bodies are recovered, and there is little hope of saving the others.

Sir Alfred Milner arrives in London from South Africa, and is received with special honor, the King raising the high commissioner to the peerage.

The score of Henry Purcell's opera, "The

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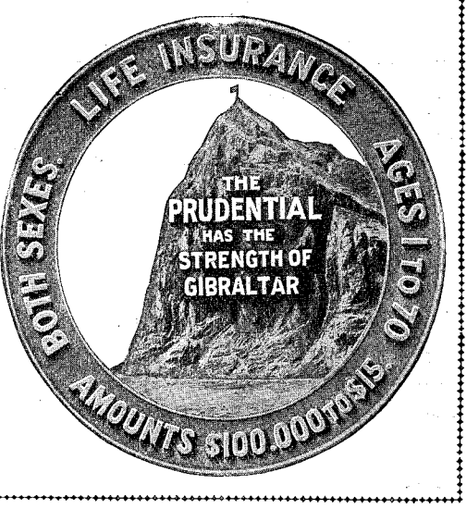

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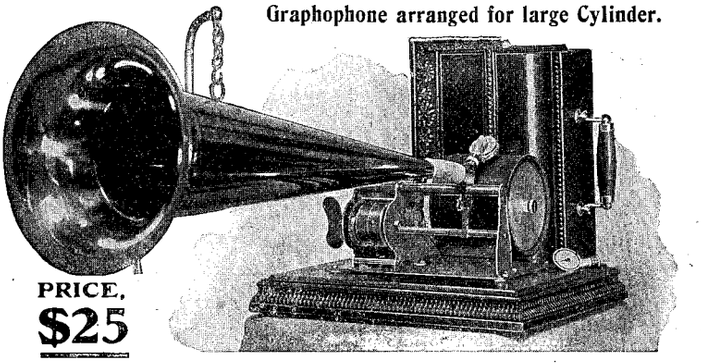

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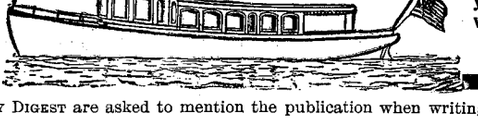

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Fairy Queen," lost for two hundred years, is found in London.

May 25.—Mgr. Chapelle, Papal Delegate to the Philippines, discusses the religious problems in the islands with the Pope.

M. Altschensky, of Kharkoff, a financier of great prominence in Russia, commits suicide because of financial embarrassment.

A fire in a Prussian mine causes the death of twenty-one miners.

May 26.—The elections in Spain result in the return of 120 Ministerialists and 30 members of Opposition.

The Spanish village of Esparragosa is almost destroyed by a storm.

Domestic.

DOMESTIC NEWS.

May 20.—Continued improvement in Mrs. McKinley's condition is reported. but the President decides to curtail his trip, as previously announced.

About fifty thousand machinists in various parts of the country go on strike for a nine-hour day with ten-hours pay; many firms grant the demand of the men.

The Pan-American Exposition is formally opened at Buffalo; speeches are made by Senator Lodge and by Vice-President Roosevelt.

May 21.—The President reviews and addresses a great parade of school children in San Francisco.

Five cadets of the graduating class at West Point Military Academy are dismissed, and six suspended, for insubordination growing out of the attempts by the cadets to continue the practise of "hazing."

Governor Allen, in his annual report to the President, suggests plans of colonial administration for Porto Rico.

The cup defender *Constitution* makes a first and very satisfactory trial in Narragansett Bay.

May 22.—The President attends a reception given in his honor by the Knights Templar of San Francisco.

Vice-President Roosevelt and party are entertained at Niagara Falls and at the Pan-American Exposition.

Several lives are lost in floods in the rivers of Eastern Tennessee.

May 23.—The President reviews the troops at the Presidio of San Francisco, and attends several receptions.

The machinists' strike continues orderly and peaceful; the number of men on strike is reduced to about 35,000 by employers' concessions; a conference between masters and men takes place in New York.

The Presbyterian General Assembly continues its sessions in Philadelphia, and discussion on creed revision is opened.

May 24.—President O'Connell of the Machinists' Association removes strike headquarters from Washington to Toronto, and recommends anine-hour day strike in the railroad system of the country.

May 25.—The President, Mrs. McKinley, and party leave San Francisco for Washington.

Senators Tillman and McLaurin, of South Carolina, resign as United States Senators after a joint debate, and both go into primary for reelection.

Mr. T. W. Lawson sends a message to the New York Yacht Club saying that he is willing to charter his boat to a member in order to make her eligible as a cup defender.

The Presbyterian Assembly, by a vote of 271 to 234, refuses to adopt a minority report on creed revision, opposing the formulation of the doctrines held by the church.

AMERICAN DEPENDENCIES.

May 20.—*Philippines:* General MacArthur, in celebration of the surrender of Generals Mascardo and Lacuna, releases a thousand Filipino prisoners.

Cuba: The Cuban constitutional convention receives the majority and minority report of the committee on relations with the United States, but adjourns without action.

May 22.—*Philippines:* Captain Barrows and Lieutenant Boyer, of the Commissary Department, are sentenced to dishonorable discharge and imprisonment.

May 24.—It is announced that Aguinaldo expects to visit the United States in the fall.

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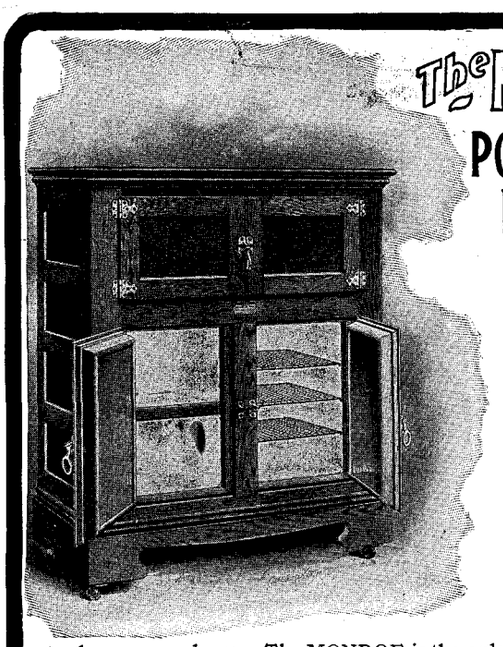

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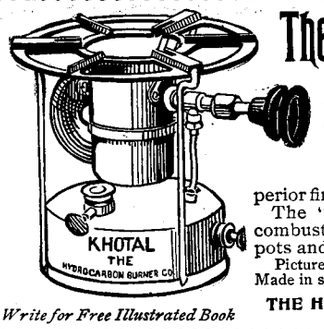

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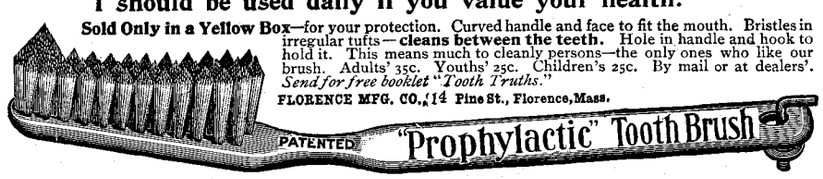

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Modern Fables

"*That's one comfort,*" said the Old Stocking, with a sigh, as she gazed at a large hole in her heel.

"*What's* a comfort," snapped the Rat Trap from the corner.

"Why, that 'it's never too late to mend,'" answered the Stocking.

"Stuff and nonsense!" exclaimed the Trap, "I used to live in an Insurance office, and one day a man came in smiling, and got off that same old joke to the Agent. But after a while he went into the Doctor's private room, next door, and when he came out he looked very grave, and I heard him mutter, '*Too late! Too late!*'"*

The trouble was probably Bright's Disease or Diabetes—nine times out of ten that's the case.

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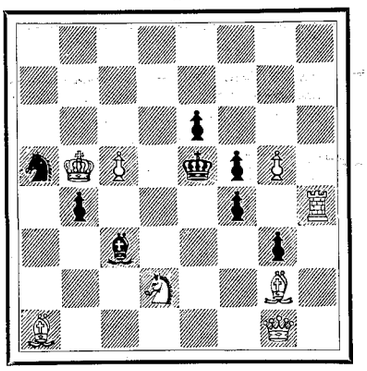
Problem 562.

By W. H. GUNDRY.

Black—Eight Pieces.



White—Seven Pieces.

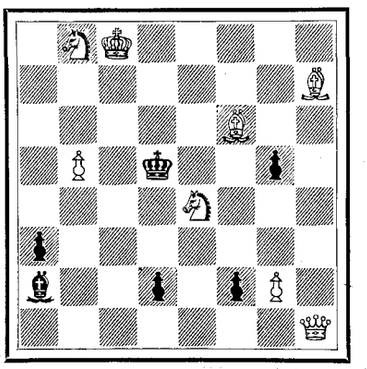
White mates in two moves.

Problem 563.

By A. F. MACKENZIE.

First Prize Three-mover, *Brighton Society* Tournament.

Black—Six Pieces.



White—Eight Pieces.

White mates in three moves.

The Problem-editor of *The B. C. M.*, who was one of the judges in this tourney, calls attention to the "most singular coincidence, that the first prize-winner in each section should be similarly afflicted—they are both deprived of sight." (Lane's problem appeared last week, No. 561.) Another singular fact is that Mackenzie had only "honorable mention" in the two-move section and Lane received the same in the three-move section.

Solution of Problems

No. 557.

1. Q—R 8 / K—B 5
2. ..... / Other

2. Q—Q 4, mate
3. B—B 5, mate

Pears'

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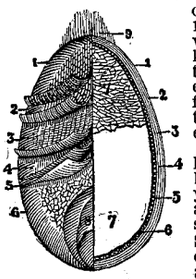

contains nutriment for 19¼ days. When the true value of the fine flour is known, all will use it as their bread food. It is easy of digestion, perfect in assimilation and thoroughly nourishes every part of the body.

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No. 558.

1.	Q—Q R 8 / K—K 5	2.	P—Kt 8(Q) check / K—B 4	3. Q—Q B 8, mate
		2.	..... / K—Q 5	3. Q—Q 5, mate
1.	..... / R x P	2.	P—Kt 8(Kt) / P—K 5	3. Kt—B 6, mate
		2.	..... / Other	3. Q—Q 5, mate
1.	..... / P—K 5	2.	B—Kt 2 ch / K—B 4 (must)	3. Q—K B 8, mate

Both problems solved by M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass.; W. R. Coumbe, Lakeland, Fla.; A Knight, Hillsboro, Tex.; the Rev. G. Dobbs, New Orleans; W. W. S., Randolph-Macon System, Lynchburg, Va.; Dr. J. H. Stebbins, Geneva, N. Y.; O. C. Brett, Humboldt, Kan.; T. Buehler, Alma, Wis.; J. E. Wharton, Sherman, Tex.; L. Russ, Corning, Ark.; E. S. Wood, Honey Grove, Tex.; W. Hyde, Brooklyn, N. Y.; G. Patterson, Winnipeg, Can.; M. A. T., Woodberry Forest High School, Orange, Va.; D. G. Harris, Memphis, Tenn.; C. B. Hoffman, Enterprise, Kan.; R. H. Renshaw, Boyce, Va.; L. A. Gouldie, Brooklyn, N. Y.

557 (only): The Rev. F. H. Johnston, Tarboro, N. C.; the Rev. A. De R. Meares, Baltimore, Md.; H. M. Coss, Cattaraugus, N. Y.; Dr. G. S. Henderson, Jackson, Mo.; Dr. H. W. Fannin, Hackett, Ark.; C. Q. De France, Lincoln, Neb.; A. N. Cherry, Salt Lake City; O. C. Pitkin, Syracuse, N. Y.; Dr. H. Sleeper, Meriden, N. H.; "Merope," Cincinnati; A. H. Gansser, Bay City, Mich.; C. V. Zoul, Chicago; C. E. Lloyd, Washington C.H., O.; L. E. Morgan, Naval Academy, Annapolis; J. E. Lobazin, New York City; J. D. Hines, Bowling Green, Ky.; Mrs. S. H. Wright, Tate, Ga.; R. R. Jokisch, Bluff Springs, Ill.; J. H. Louden, Bloomington, Ind.; G. F. Coumber, Kansas City, Mo.

558 (only): G. Middleton, Savannah, Ga.

Comments (557): "Easy, but a real problem; the solution can be *thought* out"—M. W. H.; "Out of the beaten track"—I. W. B.; "Nicely constructed"—M. M.; "Neat and pretty"—W. R. C.; "Very clever Chess-strategy"—A K.; "A pleaser as well as a teaser"—G. D.; "Neat but easy"—W. W.; Coquettish"—J. H. S.; "Interesting"—T. B.; "The teaser doesn't tease"—J. E. W.; "Yes, a teaser; but solved in 15 minutes"—A. De R. M.; "Too easy"—H. M. C.; "Worth keeping"—G. S. H.; "A neat retreat"—C. Q. De F.

(558): "Unique and interesting"—M. M.; "With less merit than any I have seen in your columns. Conspicuously bald"—W. R. C.; "A marvel"—A K.; "Not easy; fairly neat"—W. W. S.; "Very skilfully planned. The conditional Knighting or Queening of P is a stroke of genius"—J. H. S.; "The hardest you have given us"—O. C. B.; "Cleverly constructed"—T. B.; "This is rich"—D. G. H.; "Very difficult"—R. R.

In addition to those reported, E. L. and D. G. H. got 555 and 556; H. S., and R. Long, Jr., Medford, Mass, 555; H. D. Coe, Edgartown, Mass., 553 and 555; F. F. Carroll, Aiken, Ga., 553 and 554.

Chess-Nuts.

LASKER recently played twenty strong players in the Franklin Club, Philadelphia, winning 13, drawing 5, and losing 2.

WE have received the prospectus of a new book called "Chess Digest," by Mordecai Morgan. This work, in two volumes, gives the opening moves of over fifteen thousand games, arranged according the openings, and representing the great masters of the last fifty years. We have seen the first volume. It strikes us as a magnificent addition to real text-books on Chess.

IN referring to the fact that the composers of Problems 561 and 562 are blind, it is worthy of notice that Helen Keller, the wonderful blind, deaf, and dumb student now in Radcliffe College, is also a Chess-player. We do not know of Miss Keller's ability as a player, but that she can play Chess at all is almost marvelous.

IT is said that the oldest Chess-player in the world is Dowager Lady Carew, who was born in 1798.

GENTLEMEN: — The GOODFORM Trousers Hanger is made of fine, specially rolled spring steel, heavily nickel-plated on copper. The parts in contact with the fabric are wide and the edges rounded. It operates automatically. "You press the button," and the keeper does the rest. Sample by mail, 35c.; 3 for $1.00; 6 and a closet loop, $2.00. All express prepaid. **This is what you want if you want the best.**

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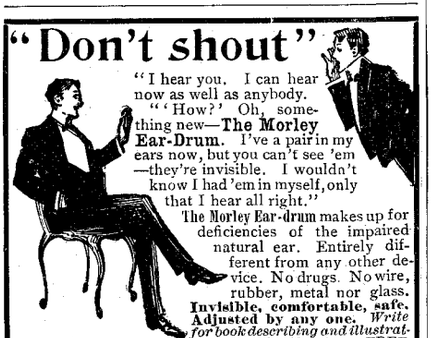

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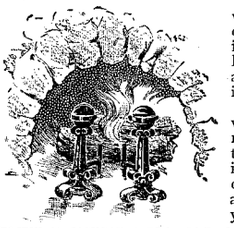

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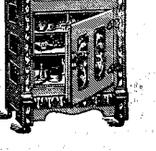

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